The Christian Century

PUBLISHED WEEKLY

Those G.I.'s in Japan
By Lloyd B. Graham

Karl Barth—a Portrait
By Maria Fuerth Sulzbach

Struggle for the Student Mind
By Herrick B. Young

Caracas Prospectus
An Editorial

MARCH 17, 1954

In This Issue

LLOYD B. GRAHAM is a young missionary engaged in Christian social work in Tokyo, where he is responsible for the program of the Airindan Community Center. The efforts of Japanese Christians and missionaries to provide wholesome recreation for American service men, of which Mr. Graham writes in this issue, have unfortunately attracted little interest on the part of churches in this country. Contributions for this admirable program may be sent to the National Christian Council of Japan, 2, 4-chome, Ginza, Cho-ku, Tokyo, Japan.

MARIA FUERTH SULZBACH had received a Ph.D. from the University of Göttingen and had written three books on the history of religious ideas before she came to the United States to live, in 1937. Since that time she has been lecturing and writing on religious subjects. A number of her articles have appeared in *Theology Today* and *Religion in Life*.

HERRICK B. YOUNG became president of Western College for Women in Oxford, Ohio, on Jan. 1 of this year. Before that, he had spent four years as executive director of the International House Association. He has circled the world several times, visiting the principal universities of southern Europe, the Middle East and the Orient in connection with the international exchange of students. A graduate of Indiana University, Mr. Young served as professor of literature at Alborz College in Teheran, Iran, 1925-35, and also as United Press correspondent in that area. He was executive secretary of the Presbyterian, U.S.A., Board of Foreign Missions 1935-50, and now is chairman of the administrative board of the Committee on Friendly Relations Among Foreign Students.

ARNOLD L. MOBBS is an executive secretary of the Swiss Federal Council of Churches, and chairman of the press and ecumenical commission of the (Reformed) cantonal church of Geneva.

Contents

EDITORIAL
- Editorial Paragraphs 323
- At Caracas 326
- Last Great Victorian 327

SIMEON STYLITES:
- Coldness of Mind 329

CONTRIBUTED ARTICLES
- Those G.I.'s in Japan, by Lloyd B. Graham 330
- Karl Barth—a Portrait, by Maria Fuerth Sulzbach 332
- Struggle for the Student Mind, by Herrick B. Young 334

BOOKS
- Communicating the Gospel, by Halford E. Luccock 336
- Books in Brief 336

CORRESPONDENCE 338

NEWS OF THE CHRISTIAN WORLD
- Richmond, Va. 340
- East Germany 340
- Chile 342
- Pittsburgh 343
- Minneapolis 350
- Australia 344
- Lodi, Calif. 347
- Switzerland 348
- England 349

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Coming Events

March 19-21. National Council of Presbyterian Men Eastern States Convention, Chicago.
March 20-April 2. Ecumenical Institute Meeting for Social Workers, Céligny, Switzerland; topic: "The State in Social Service."
March 21. Chicago Sunday Evening Club; William C. Martin, speaker.
March 21. Hyde Park Community Church University of Life, Cincinnati; Oscar T. Olsen, speaker.
March 23-April 2. National Lutheran Council Semiannual Division Committee Meetings, Chicago.
March 24-26. Conference on World Disarmament and Development, Carnegie Endowment International Center, New York city; Ralph Flanders, Ernest Gross, Walter W. Van Kirk, speakers.
March 26-28. Conference on Family Worship (National Council of Churches Joint Department of Family Life), Spring Mill Park, Ind.
March 27-28. Y.M.C.A. Eastern Pennsylvania Spiritual Emphasis Retreat, Buck Hill Falls; Elton Trueblood, retreat pastor.
March 28. One Great Hour of Sharing.
March 28. Chicago Sunday Evening Club; Samuel M. Shoemaker, speaker.
March 28. Hyde Park Community Church University of Life, Cincinnati; F. Gerald Ensley, speaker.
March 30-April 2. Assemblies of God National Sunday School Convention, Kiel Auditorium, St. Louis.
April 3-4. Y.M.C.A. Western Pennsylvania Spiritual Emphasis Retreat, Nittany Lion Inn, State College; Benjamin E. Mays, retreat pastor.
April 7-9. Conference Counselors Clinic on Planning Conferences and Workshops, New York city.
April 7-14. Ecumenical Institute Conference on Pastoral Care, Céligny, Switzerland.
April 8-9. National Religious Publicity Council Annual Convention, New York city.
April 11. Palm Sunday.
April 11-14. 5th Annual Washington Seminar for Lutheran Students (National Lutheran Council, Lutheran Church—Missouri Synod), Washington, D. C.
April 16. Good Friday.
April 17-22. Ecumenical Institute Conference on Art and the Church, Céligny, Switzerland.
April 18. Easter.
April 18-23. N.C.C. Broadcasting and Film Commission Radio-Television Workshop, Cleveland.
April 19-21. Garrett Biblical Institute Rall Lectures, Evanston, Ill.; Franz Hildebrandt, speaker; theme: "Christianity According to the Wesleys."
April 19-21. Colgate-Rochester Divinity School. New York State Council of Churches Annual Post-Easter Convocation, Rochester, N. Y.; Ayer lecturer: Seward Hiltner; Rauschenbusch lecturer: M. Searle Bates; convocation chaplain: Clarence W. Cranford; seminar leaders: Bernhard W. Anderson, William H. Hamilton, Justin Wroe Nixon, Fred H. Wilkens.
April 19-24. N.C.C. Division of Christian Education West Coast Interdenominational Workshop for Local Church Directors of Christian Education, Clear Lake, Calif.
April 19-30. Five Years Meeting of Friends Annual Board Meetings, Richmond, Ind.
April 19-30. Moravian Church (Northern Province) Semiannual Board Meetings, Bethlehem, Pa.
April 22-24. Interseminary Rural Life Conference, Merom, Ind.; theme: "World Dimension of the Rural Churches."
April 26. Chicago Tract Society 65th Annual Dinner Meeting, Central Y.M.C.A., Chicago.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

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EDITORIAL

Third Week In Lent

ONE OF THE GREATEST of all the stories in St. John's Gospel is about the healing of the blind man. He was born blind. The unequal distribution of life's basic endowments is one of life's most bewildering puzzles. One baby is born with a strong, beautiful body; another with a body all misshapen, and frail as a leaf. One person is born with a mind like Einstein's, and another with a mind so feeble that he finally becomes the village idiot. One person is born with a silver spoon in his mouth, and another with no spoon at all! Why is it so? The disciples, with their good Jewish training and background, assumed that sin had something to do with it. If a man was born blind, somebody must have done something wrong, somewhere along the line. Indeed, sin is at the bottom of a great deal of innocent suffering. A baby born of syphilitic parents reaps the bitter harvest of its parents' sin. Babies that might have grown up to be strong and healthy are now crippled for life because of the bombs we dropped. But Jesus said that in this case sin had nothing to do with it. Jesus said that in this particular case neither the man nor his parents had sinned. This man was born blind, he went on to say, that the works of God might be made manifest. That is a hard saying: this boy was deprived of the sights that thrill every young life in order that God might show his power later on. That sounds more like St. John than Jesus. It is hard to imagine Jesus saying that, but it is not hard at all to imagine St. John saying it. He was so deeply impressed by the way the creative life of God in Christ touched the broken lives of men to make them whole that he could quite easily believe God broke the lives in the first place in order to make them whole. That is what we might call inverted praise.

Report Force Fails In African Colony

A BIPARTISAN DELEGATION of the British Parliament has returned from Kenya to report that the situation in that rich African colony is worse than it was at the outbreak of the Mau Mau rebellion 18 months ago. This savage insurrection has been led by members of the Kikuyu tribe, who have killed settlers and cooperative Kikuyus alike. In retaliation, the British have dropped bombs on native villages and have been accused of army ferocity in their attempts to stamp out resistance. These members of Parliament now admit the failure of these tactics. They charge the police with brutality, corruption and lack of discipline and say many of the European population show little respect for due process of law. They insist that the law-abiding element of the affected tribe is shrinking and that disaffection may spread to other tribes in that part of Africa. This may be because many of the best African leaders have been murdered by the rebels, and others killed in the attempts at repression. The delegation declares that since the effort to meet force with force has failed, political means of reaching a settlement must now be tried. These would give not only the African but also the Indian elements of the population a stake in the government of the colony. This would have to include giving the vote to substantial numbers of Africans and Indians, review of land holdings and return to the original inhabitants of large areas of good land which have been "reserved" for Europeans, establishment of a legislature or governing council based on wide representation. This will not be easy to do in the midst of violence and terror. But it was not done earlier, when the advice of "reformers" was ignored, and now it must be done in the face of incredible difficulties. The time-table of change, whose acceleration has caught colonialism short in Asia, is speeding up in Africa also.

Egypt Learns From Sudan

POWER over people is a perilous responsibility, as Egypt is learning from the Sudan. Following the reconciliation between General Naguib and the revolutionists led by Colonel Nasser, General Naguib, again president of Egypt, went to his native Sudan and immediately ran into trouble. Last fall this country on the upper Nile voted for affiliation with Egypt, rather than for independence. The popularity of Naguib, who was born in the Sudan, had been credited with influencing the outcome. What would be more natural than that he should appear at Khartoum after his release to show the Sudanese that he was unharmed and to strengthen the bond between the two countries? But when he arrived the welcome he anticipated turned into a wild demonstration by tens of thousands of Sudanese crying for independence! Naguib beat a prompt retreat to Cairo and the Khartoum authorities started chasing 20,000 freedom-seekers out of town. The episode should remind harassed Egyptians that their own brand of colonialism makes demands upon the wielders of power which are inconsistent with their recent behavior. Just as Egypt has taken advantage of every sign of weakness in Britain, so the Sudanese are quick to sense indecision and division in Egypt. And there are other reasons why the regime in Cairo had better

not delay pulling itself together. Major General Vagn Bennike, chief of staff of the U.N. truce supervision force in Palestine, reports a sustained increase in tension between Israel and her Arab neighbors. From the point of view of Egypt, the calm which has succeeded the revolutionary storm in Syria is threatening. It indicates that advocates of Syrian union with Iraq are making progress, in spite of the opposition of Saudi Arabia and Egypt.

Nehru Turns Down American Aid

WHEN PRESIDENT EISENHOWER announced that the United States intended to give military assistance to Pakistan because the defenses of the Middle East need strengthening, he sent a conciliatory letter to Prime Minister Nehru of India. After assuring the Indian leader that our aid to Pakistan was not intended to harm India and that its use for that purpose would not be permitted by us, the President offered similar help to India. Mr. Nehru's first action was to acknowledge the receipt of the letter. He then went before the lower house of the Indian parliament and expressed his opinion of American Asian policy in scathing terms. To thunderous applause he declared that if India objected to military aid for Pakistan and then accepted it for herself, "we would be hypocrites and unprincipled opportunists." He declared Pakistan is in no danger of attack, and so does not need aid. He did not doubt the sincerity of our motives but charged that the United States is increasing tension in Asia and is defeating the purposes of the United Nations. He then demanded that the United Nations withdraw the Americans from the United Nations peace commission in disputed Kashmir, since they are no longer "neutral." (The U.N. has 96 persons on its commission in the disputed province, of whom 23 are Americans.) While we do not for a moment maintain that the Indian prime minister must be listened to above all other men, it would be a mistake not to take his criticisms seriously. In his own populous and needy country, Mr. Nehru stands firmly opposed to communist expansion. While India will not be represented at the forthcoming Geneva conference on Asia, Mr. Nehru's views will be voiced by some of the representatives of other countries. We are not in a position to ignore these views.

Attack Launched on Evanston Delegates

EARLIER than expected, the campaign to bar from the United States suspected delegates to the Evanston Assembly of the World Council of Churches started in the first week of March. The Cook County Council of the American Legion publicly urged the department of state to refuse visas to delegates who are communists or "are antagonistic to capitalism and to America." The resolution named as dangerous to the United States W. A. Visser 't Hooft, general secretary of the World Council; Professor J. L. Hromadka of Prague, Czechoslovakia; Bishop Albert Bereczky of the Hungarian Reformed Church and Methodist Bishop Theodor Arvidson of Sweden. Hromadka and Bereczky have been attacked by the American Council of Christian Churches, which launched the drive for their exclusion from the United States. They are natural targets since they are prominent churchmen behind the Iron Curtain who nevertheless maintain liaison with the West through ecumenical channels. Both have given their blessing to the communist regimes under which their countries suffer. The Legion statement asserted that Bereczky had been denounced as a communist by Karl Barth in The Christian Century for July 30, 1952. This was inaccurate. Barth referred to Bereczky's "open approval of communism," but the denunciation was of the Hungarian Reformed Church, of which the bishop is head, for always agreeing "100 per cent with whatsoever regime happens to be in power," and "making your affirmation of communism a part of the Christian message, an article of faith." Inclusion of Dr. Visser 't Hooft and Bishop Arvidson in the denunciation is inexplicable. Dr. 't Hooft comes frequently to this country and is always welcome. The Swedish bishop is not a delegate to Evanston, Methodists say. The *Chicago Sun-Times* denounced the Legion demand as "capricious, inconsequential and irresponsible." We agree, except that it seems to us consequential. The Legion attack is too carefully thought out to be a flash in the pan. Instead, it is probably the opening gun in a national campaign to deny the religious liberties of speech and assembly to the World Council of Churches. Since it apparently has caught the American representatives of the council unprepared, we fear the worst.

Yakima Indians Look to Future Compensation

THE YAKIMA INDIANS have given up hope of stopping the building of the Dalles dam on the Columbia river which will ruin their treaty-guaranteed fishing rights. Several times last year this paper told of the last-ditch fight these Indians were making to preserve the means of livelihood which a solemn treaty signed by the United States government had promised would be preserved for them "as long as the river runs, as the sun shines and as the snow is on the mountains." In an editorial, "Are the Yakima Indians Helpless?" published last September 3, it was prophesied that unless a great deal more support from church bodies was quickly given to the Indians, this treaty would soon be the worthless scrap of paper that virtually all other treaties between Indians and the United States have become. That forecast is now fulfilled, for the support the Indians needed was never forthcoming. Work on the dam that will drown their fisheries has gone right ahead, and at a recent tribal council the Yakimas voted to struggle no longer. Instead, they will wait until the Dalles dam is completed, and then will try to obtain through the courts compensation for what has been taken from them. They do not have great confidence that such legal action will bring them even *post facto* justice, for they know that so far the U.S. government has not paid one cent of the indemnification it promised for other fisheries destroyed when the Bonneville dam was built 19 years ago. But the Yakima Indians feel that all they have left to hope for is some measure of financial compensation from the white man after he gets the power for which he is ready to pay any price—even the dishonor of treaty-breaking. We reported in these columns last week how

bills are pouring into Congress which threaten many other Indian rights and possessions. Under the specious plea of releasing the Indians from government protection, most of these are designed to make it easy for whites to strip them of land or mineral or water rights. It is amazing, and depressing, that American church leadership has, on the whole, shown such indifference to this new outburst of greed to exploit a minority people.

Travancore Election Highlights Nehru's Domestic Problem

EFFORTS are being made to explain away the outcome of the legislative election in India's state of Travancore-Cochin. Nothing could be more shortsighted. The election showed how serious is the internal communist issue with which Prime Minister Nehru is grappling today, and it cast long, dark shadows into India's future. Travancore-Cochin is India's most literate state. It is also its most Christian state; nearly a third of its 10 million people are Christians. Stanley Jones reported in these pages (see "India at the Polls," May 21, 1952) how heavily this region voted for radical candidates in India's first national election, and laid bare the reasons. That vote two years ago made Nehru fight harder for a Congress party victory this year than in any other state. The length to which he was willing to go to win was shown by his action in inviting a Roman Catholic bishop to share the platform at his political rallies. Yet he failed to turn the tide. The Congress party won 45 seats in the state assembly, but the Communists took 23 and the Praja-Socialists 19, and the two, with the help of 17 elected as "radical independents," are expected to combine to form a left-wing state government. To comprehend the significance of this outcome Americans can do no better than read Chester Bowles' new book, *Ambassador's Report* (Harper). Mr. Bowles makes very clear the desperate internal struggle in which Nehru and his government are engaged, trying to lift the living standards of India's poverty-stricken masses rapidly enough to keep them from falling victims of the communist siren song. If now the areas of highest literacy, where knowledge of the democratic West has been most widespread, prove most susceptible to the communist lure, the future outlook in India for the democratic liberalism Nehru represents is anything but favorable. And if the United States, because it is irked at Nehru's attitude on Asian foreign policies, refuses him the help he needs to attain the goals of his five-year plan for internal development, that will be a decision monumental in its folly. The Travancore election should make those who have been berating Nehru and his middle-of-the-road government think hard and long about the statesmanship of U.S. policy toward India.

French Church Crisis Not Resolved

SOME of the worker-priests in France continued to toil in their industrial jobs after the March 1 deadline had passed when they were supposed to have quit them. Others had obeyed the orders of their superiors, but it was clear the crisis within the Roman Catholic Church in that country was far from resolved. About 75 of the 100 priests involved in the movement had signed a formal protest to their bishops. Just before the deadline was reached, 31 worker-priests living in the see of Paris addressed another public protest to the cardinal archbishop of Paris. Cardinal Feltin had reasoned with them in his own house, but without avail. Now they spoke in solemn words:

> . . . It is in complete liberty and sincerity that each one of us faces his decision; but together. Your Eminence, we must say to you that you put before us an impossible choice. . . . For reasons which, as you yourself recently said, have not all been given to us, and of which some are literally foreign to us, we have been sacrificed—in a great measure to the inhuman need of a plan of defense which immobilizes the church even more than before, throws her back upon herself and prepares for her the future which she wishes to avoid. . . . Is it possible that within the church the inner drama has been forgotten of those whom, throughout the painful conflicts which have marked her history, she has disavowed, punished and even imprisoned, and in whom she in the end has glorified? Every year, without the church being sufficiently alarmed about it to look for the true causes, priests abandon their posts and the diocese to escape the disillusionment and the scandal of a life too far removed from the ideal glimpsed in their youth. What seems to be defended in the first instance is an ecclesiastical framework outside which no faith or priestly function is conceived as possible, into which the unbeliever must enter or perish. What we had a mission to undertake was precisely to remedy the inevitable narrowness of this framework within which it is now desired to recall us, because the religious authority considers it more useful today to reinforce it than that the church should be present in the heart of the most burning problems of our age. . . . You ask of us to remove from the gospel this sharing of the hard daily life of men. You want it to be enough that we should speak of it. . . . You ask us in practice to forget the religious problems which have imposed themselves upon us and which cannot be lived except within the working class. . . . We ask you to respect the roots we have put down, not to kill in us the call of Christ to share the fate of our brothers in work. . . .

These are solemn words. They should reach all the way to Rome—and to Geneva and to wherever leaders of the church seek to arm it with a ministry shaped to the realities of the present.

Are Legislative Salaries Low?

SINCE the occupational risk of congressional service has increased recently, some may consider this a good time to revive the proposal that the pay of congressmen be increased. Perhaps it should be raised, but the decision will have to be reached on strictly American grounds. A committee of the British Parliament recently recommended that the pay of M.P.'s be raised from £1,000 to £1,500 ($2,800 to $4,200). It held an important consideration to be that compensation should not be raised so high that it would constitute an incentive for seeking office or clinging to it. The committee also recommended that a non-contributory scheme of pensions be set up. It would pay members with 10 to 15 years service $980 a year, and members having more than 15 years service $1,400 a year. Even progressive papers in Britain view this suggestion with alarm, contending that such pensions could cause members to tone down unpopular opinions or stick to straight conformity to party dictates for fear of losing security. The discussion reveals that the quantitative differences between British and American standards are not so startling as the

ethical and qualitative conceptions of public service. If we turn to Canada, we find our northern neighbor considering compensation in terms closer to our own, but still the difference is significant. The members of the Canadian House of Commons have just voted a 100 per cent raise in pay. This raises salaries from $4,000 to $8,000 a year. In addition, members of Parliament receive $2,000 a year in tax-free expense allowances. Senators also receive $10,000 a year under the new salary scale. One proposal at Washington, now in mothballs until the congressional election is past, would jump the salaries of American congressmen to $25,000 a year.

An Announcement

TO SECURE coverage of the Second Assembly of the World Council of Churches commensurate with its importance, The Christian Century announces the appointment of Theodore Gill as assistant editor for the Evanston Conference. Dr. Gill is chaplain of Lindenwood College, a Presbyterian school located at St. Charles, Missouri. He earned his doctor's degree at Zurich, where he was a student under Emil Brunner. Dr. Gill will join our staff for the three months beginning June 15. In addition, The Christian Century will have the assistance for the duration of the Evanston Assembly of Dr. Cecil Northcott, editor of the Lutterworth Press, London, and our staff correspondent in Great Britain.

At Caracas

THERE'S THIS to be said for John Foster Dulles as secretary of state—he has courage. Three weeks ago he was in Berlin, where he forced Molotov to reveal the Russian intention to retain its military grip on East Germany and Austria. He then returned to Washington long enough to cut the powers of Scott McLeod, Senator McCarthy's friend in the state department. Now he is at Caracas, heading the U.S. delegation at the tenth conference of the Organization of American States. In another month he will be off to Geneva and what promises to be a Donnybrook fair at the first international conference on the Far East in which the Communist and the non-Communist nations have confronted each other at full strength and with no holds barred. Mr. Dulles has his critics, but they can scarcely accuse him of ducking the tough ones. He takes on all comers.

It is unfortunate that, for most Americans, the importance of the Caracas conference, and the difficulty of the task Mr. Dulles is attempting there, is obscured by the dramatic nature of these other international meetings which preceded and will follow it. The participants at Caracas are not opponents in a cold war. There are not likely to be any sensational "showdowns." The U.S. press is giving the proceedings nominal attention, but no more. As a matter of fact, the bulk of our population is largely indifferent to Latin America. If coffee prices soar, our housewives growl. But they soon accept this as simply one more item in the rising cost-of-living index. If Guatemala expropriates another chunk of United Fruit Company land, our papers chide. But the public at large quickly loses interest; it suspects that the giant banana corporation is reaping a harvest it planted by its own high-handed actions in the past.

Mr. Dulles knows, however, that the preservation of good relations with the twenty Latin American nations is of vital importance to the United States. It is important for reasons of military strategy. Not only must the control of the Panama Canal always be securely held, but it was shown in World War II that Brazil holds the key to effective military action in Africa, that continent of rapidly growing importance. Latin America is already important to U.S. trade, and as the nations of Europe recover their economic self-sufficiency this importance will increase. About half Latin America's trade is now with the United States; about 32 per cent of our imports and 23 per cent of our exports are involved. This is something to think about at a time when national nervousness over the economic outlook is growing.

Most of all, however, our Latin American relations are important for the future of our international policy. The Latin American states comprise a third of the entire membership of the United Nations. Already there have been numerous occasions when U.S. policy in the U.N. has found itself dependent on Latin American votes for approval. If the United States is truthful in its many assertions that it looks to the U.N. as the agency through which it expects to exert its maximum influence in future world affairs, then there is no issue more vital in its present diplomacy than this of Latin American friendship and confidence.

I

But friendship between the Latin American nations and the "Colossus of the north" has not been easily achieved in the past; confidence still less so. Latin Americans have at times accused the United States of a desire to boss them around. At other times they have upbraided the United States for treating them like stepchildren. It is this second complaint which most of the Latin American delegates have brought to Caracas. As proof that it is justified they point to the fact that, of the billions and billions this country has spread around to assist other countries since the close of the war, less than two per cent has gone south of the Rio Grande. They complain that the U.S. holds out the hope-awakening prospects of a Milton Eisenhower report, but then does nothing to turn them into reality.

One thing Mr. Dulles undoubtedly is trying to avoid at Caracas is that the conference resolve itself into a contest between the United States versus "the rest." That has been the tendency in former Inter-American conferences, helped along by the natural readiness of the other participants to see their colossal neighbor cut down to size. At Caracas this tendency will be encouraged if the United States appears to be concerned primarily with military questions—as it was at Lima in 1938 and at Bogotá in 1948—while the Latin nations wish nothing to take precedence over their economic problems.

It is this basic divergence on the relative importance of the issues being discussed which makes Mr. Dulles' mission to Caracas such a test of his ability as a diplomatic tightrope walker. He is there as the representative of a nation which sees its number one problem in the threat of communist

expansion; his government really is not much interested in any of the other problems to be discussed. As in its relations with Europe and India, it feels impatient with countries which find other problems more pressing. Moreover, the Washington administration at this moment must reckon with a domestic situation where it cannot do much to meet Latin American wishes on economic matters.

In this clash of viewpoints and interests, Mr. Dulles must try to get an anticommunist declaration from the conference which is more than empty generality. He must try to convince the Latin states that any moves against communist infiltration—as, for example, in Guatemala—will not threaten a return to the strong-arm intervention methods of the days when the marines stormed Vera Cruz or took over Nicaragua. And he must promise enough trade and banking concessions—with one eye on the U.S. Congress—to make it possible to come home with assurance that relations between the nations of the western hemisphere have been restored to genuine good neighborliness.

II

Can Mr. Dulles do it? The Caracas conference is too young, as this is written, to hazard a prediction. But Mr. Dulles has already shown that he understands the folly of trying to beat or threaten the Latin American states. A year ago Spruille Braden who, as assistant secretary of state and ambassador to Argentina, stood out for a time as the principal U.S. spokesman on Latin American affairs, made a speech in which he said that "suppression [of communism] even by force in an American country by one or more of the other republics would not constitute intervention in the internal affairs of the former." That's the sort of thing that confirms Latins in their fears of this country.

Mr. Dulles, in contrast, was careful in his opening speech at Caracas not to speak of the communist issue in the tones of a Yankee schoolmaster castigating or threatening recalcitrant pupils. Instead he said that "there is not a single country in this hemisphere which has not been penetrated by the apparatus of international communism." In other words, he invited the Caracas participants, including Guatemala, to a common approach to a common problem.

Whether the U.S. secretary of state can maintain this appearance of mutuality to the hour when the Caracas conference adopts its resolutions, remains to be seen. If he does, he will perform a remarkable diplomatic feat. One factor which will work against him will be his inability to attack the communist threat in Latin America in terms of its root causes. We expect that he will be forced to talk as though this threat is simply an alien conspiracy, cooked up in Moscow and from there exported into the Latin nations. But every Latin delegate will know that communism would be no threat if the triumvirate which has blocked social justice in the Latin countries—the landed aristocracy, the armies and the church—could be shorn of power. Unfortunately, the U.S. business interests most concerned regard the labor movements that are challenging these oligarchies as allies of Moscow—as indeed a few of them probably are.

In addition, Mr. Dulles will need to be on guard lest, in pushing his government's desire for a commitment by the Organization of American States to act against communist infiltration, he seem to underwrite the most brazen of the Latin dictatorships. Any anticommunist drive which takes its cue from regimes such as those of Trujillo in the Dominican republic or Batista in Cuba will breed the same cynicism among other Latins as has exposed U.S. policy to liberal sneers in Europe when it linked arms with Franco or in Asia when it tied up with Bao Dai.

III

There seems to be general agreement that, at the opening of the Caracas conference, relations between the United States and its Latin neighbors were more unsatisfactory than at any time since the Good Neighbor policy was proclaimed twenty years ago. Is there any way by which, in view of the disproportionate power of this nation, these relations can be permanently improved? Military measures cannot do it. They create more problems than they solve. Financial measures cannot do it. Their temporary assuagement leads to irritating demands for more and more and more. Then what hope is there?

We are convinced that there is only one hope, and that is to make the United Nations in fact, as it now is only in form, the organ through which the United States moves both to protect this hemisphere against the communist world conspiracy and to assist the other nations of this hemisphere in developing to the fullest their human and material potentialities. If Mr. Dulles should leave Caracas having convinced the other participants that from now on, in Latin American affairs, the United States will look to the United Nations for leading, rather than as a subordinate organization expected to rubber-stamp decisions reached in Washington, he would have achieved a diplomatic triumph whose benefits would be reaped in multiplying measure for decades to come.

Last Great Victorian

W. R. Inge, 1860-1954

SPEAKING at Cambridge in 1922, William Ralph Inge referred to his generation as "we old Victorians." He was then 62, and the phrase subsequently recurred often in his writings. Evidently he hardly expected he would live to retire in 1934 after 23 years as dean of St. Paul's Cathedral, London. Much less did he foresee that he would survive two decades of retirement, during which a second great war would sweep away the last vestiges of his Victorian world. When he died the other day, Dean Inge was the last of the great churchmen of an important era. In his passing the grandeurs as well as the limitations of a period which ranks in British history beside the golden age of the first Elizabeth return to march in ghostly review before our eyes.

I

Our own place and time fall into perspective as we recall that this man gave the illustrious Bampton lectures in Oxford University before the 19th century ended. Published as *Christian Mysticism,* they established their author as a truly creative Christian thinker before the opening of the twentieth century. Before the First World War Prime Minister Asquith had made him dean of St. Paul's and he

had earned the newspaper tag which clung to him throughout his life. "The gloomy dean" found his jeremiads fulfilled in the war, but before the struggle ended he had almost finished giving *The Philosophy of Plotinus* in the Gifford lectures of 1917-1918. This is still accepted as the authoritative analysis of the values and weaknesses of Neoplatonism.

But Dean Inge was still far from spent as a creative writer. Throughout the twenties and thirties he published a number of books and wrote for the newspapers, which to his vast astonishment sought his contributions. His *Christian Ethics and Modern Problems* was probably his most important book, next to *Mysticism* and *Plotinus*. In explaining why he had left "the *temple serena* of divine philosophy" for the turmoil of the street, he said: "The storm center of religious controversy in postwar Europe and America is, it seems to me, the relation of the gospel of Christ to problems of conduct. If the authority of Christ were rejected in this field, what would be left of Christianity would not be worth quarrelling over. For the Christian revelation is of a standard of values resting on an unveiling of the character of God and of our relation to him; on this alone depends the whole scheme of Christian ethics, which in their turn postulate the truth of the revelation in Christ."

On his retirement from St. Paul's in 1934, Dean Inge wrote *Vale,* a little book in which he summarized what he considered the events of most importance in his life. In it he describes the depression which haunted his student days, his happiness in his marriage, his love of academic life, his abomination of pomposity among clergymen, his suffering at long musical services. He says it was a "staggering surprise" when he was asked to take the deanship at St. Paul's, but he took it against his preference to remain at Oxford because "I was reminded that by tradition the deanery of St. Paul's is the most literary appointment in the Church of England, and that the wish of the prime minister was that I should try to revive the scholarly prestige of the office which had been held by Milman, Mansel and Church, not to speak of such great names in the past as Colet, Donne and Tillotson. A man ought to have some very good reason for refusing an appointment offered in such a way, and I had no good reason except that I was very happy where I was and that I was terribly bored by long musical services. I therefore accepted."

II

Excerpts from Dean Inge's *Diary,* published in 1949, give the characteristic story of how he acquired the "gloomy" label. A few months after he had gone to St. Paul's in 1911, the dean was asked to address the Women's Diocesan Association on "The Cooperation of the Church with the Spirit of the Age." He says the subject was "a red rag for me. I was moved to tell them that there are many spirits of the age, most of them evil; that we were not agreed what the church means; and that it is not certain that religious bodies ought to cooperate with secular movements at all. Also, if you marry the spirit of your own generation, you will be a widow in the next. Unfortunately, reporters were present who took down all my gibes, and this was the beginning of the legend that I am a desperate pessimist."

Inge's diary speaks more than once about his irritation at the thoughtless optimism of the time. In the Romanes lecture, which he gave at Oxford in 1920, he denounced the "superstition of progress." He said that "neither science nor history gives us any warrant for believing that humanity has advanced, except by accumulating knowledge and experience and the instruments of living. The value of these accumulations is not beyond dispute. Attacks upon civilization have been frequent. . . . I cannot myself agree with these extremists. I believe that the accumulated experience of mankind and his wonderful discoveries are of great value. I only point out that they do not constitute real progress in human nature itself, and that in the absence of any real progress these gains are external, precarious and liable to be turned to our own destruction . . ."

Why will the name of Inge always be associated with the adjective "gloomy"? In what did his gloom consist? Sidney Dark in his book on *Five Deans* seems to suggest that his pessimism was a natural outgrowth of his not being a Christian. He says: "The Neoplatonist Christianity, of which Dr. Inge is the most distinguished if not the only professor, may be a religion satisfying to a scornful intellect, but it is not the Christianity of the Gospels, it is not the Christianity of the creeds, it is not the Christianity of the catholic church." We believe history will set down this judgment as unnecessarily harsh.

Dean Inge's gloom was not despair concerning the reality, the validity or the fundamental value of the Christian faith. Rather it consisted of an insight into the nature of man, who resists the penetration of the gospel. He was not impressed with the material and territorial accumulations of the age in which he lived, or with the spiritual consequences of these accumulations. He was profoundly skeptical of the capacity of the church adequately to represent Christian faith, hope and love, to which he usually added Christian truth. He was a staunch Protestant, but his uncompromising defiance of Rome did not make him any more patient with most evangelicals of his acquaintance. His experiences with clerical stuffed shirts in his first months as dean of St. Paul's were quite instructive and he did not fail to learn his lesson from them.

Another element in the dim view for which Dean Inge became famous was found in the times in which he lived. The last of the Victorians saw sooner than most of his contemporaries what was happening to the British empire. He was keenly sensitive to the world phenomenon which was called "the rising tide of color." He took the view that this represented the emergence to power of uncivilized hordes whose only superiority consisted in their greater fecundity. He felt the same way about the increase of power of the working man within Britain. The chief effect of the industrial revolution, he believed, was to bring to the top the ignorant multitude. He often referred to what happened in Rome when the mob came into power and robbed the middle and upper classes.

III

Dean Inge's limitations were closely related to the qualities which made him great. He was an aristocrat. Intellectually as well as in other ways he sought excellence and despised cheapness and low standards in everything. A man of means, he lived simply. His puritanism was an

essential element in a character which always asked not, Can I afford it? but, Can I do without it? He disliked democracy because he believed it meant a vulgarization of standards, because he believed it meant the dominance of people who always demanded to be given more than they gave, because it means the end of *noblesse oblige*. He said the worker's political ambition is to "levy blackmail on the community under threats of civil war."

Dean Inge's interest in genetics was related to his fear of the spawning lower classes, the prolific Asians, the overbreeding Poles and east Europeans. Sidney Dark said of him: "He looks out of his deanery windows and sees the world as a steep slope reaching down to the sea. The upper and professional classes are being destroyed by taxation, though he declares that it is a fact beyond argument that 'the children of the upper middle classes are intrinsically far better endowed than the children of unskilled laborers.' The gifted stocks are dying out and power is coming more and more into the hands of 'trade union officials and political agitators.'" So he advocated birth control, says Dark, to persuade the workers to follow the upper classes in "race suicide" and so stabilize society.

Hatred of war was an essential element in Dean Inge's social outlook. He rightly saw that the First World War had wrecked his Victorian world, and when the Second loomed he published a book entitled *A Pacifist in Trouble*. He was no pacifist, but wrote: "As an old Victorian, I am in favor of freedom, peace and retrenchment. As a disciple of Plato, I believe that the rule of a dictator (*tyrannos* is his word) is the worst of all governments and unlimited democracy the next worst." He predicted that at the war's end "we shall wonder what possessed us to break down the one effective barrier against the domination of Europe and Asia by Russia." At the end of the war he opposed the vengeance taken by the Nuremberg trials, even though he had lost a son in the struggle.

It is not surprising that such a man was a better Protestant than a pacifist. A thesis developed in *Christian Mysticism* carried through his life: "We cannot shut our eyes to the fact that both the old seats of authority, the infallible church and the infallible book, are fiercely assailed, and that our faith needs reinforcements. These can only come from the depths of the religious consciousness itself; and if summoned from thence, they will not be found wanting. The 'impregnable rock' is neither an institution nor a book, but a life of experience. Faith, which is an affirmation of the basal personality, is its own evidence and justification. Under normal conditions it will always be strongest in the healthiest minds. There is and can be no appeal from it. If then our hearts, duly prepared for the reception of the divine guest, at length say to us, 'This I know, that whereas I was blind, now I see,' we may in St. John's words, 'have confidence towards God.'"

In a Quiet Chapel

SHUT OUT the clamorous world and let the tide
Of meditation lap our being's shore.
Here stars of faith are strewn horizon-wide
And here the soul may find the wings to soar.

LUCIA TRENT.

Coldness of Mind

EDITOR THE CHRISTIAN CENTURY:

SIR: Are you ever troubled by your mind slipping into reverse? There is something the matter with my gear shift. Instead of moving right along in orderly fashion, from neutral into first and into second, my mind goes right from first into reverse. I get to thinking: How would this idea look in reverse or upside down? Should I see a psychiatrist?

For instance, some time ago when I heard that beautiful prayer from the *Book of Common Prayer* asking for "deliverance from wandering of mind and coldness of heart," I said to myself: "All right. That is what we need to be delivered *from*. What should we be delivered *to?*" Obviously, I thought, into the opposite. The right condition would be, "coldness of mind and wandering of heart." I still think I may have something. In an ideal life, the heart should wander and the mind remain cool.

Of course, the first thought of a cold mind does not allure us. To say that a person is a "cold fish" is no compliment. But just leave the fish out of it and stay on land. A "cold mind" is the most beautiful instrument on earth. It is a precision instrument, and how the world needs that kind of instrument! It can do clear, hard, accurate thinking, not deflected by emotionalism nor warmed by sentimentalism till it grows soft. The mind does not work surely when it has a 104 degree temperature.

A woman facing an operation told a friend, "I do hope I have a sympathetic surgeon." The friend replied: "You're crazy! I wouldn't care whether my surgeon had a warm heart or not. What I would care about would be whether he has his stuff down cold. When I am wheeled into the operating room, I do not want a surgeon with his eyes so blinded with sympathetic tears that he cannot see the right place to begin the opening exercises." Amen! A cold mind saves us from thinking with the emotions, always a terrible thing, or from that exercise Hitler loved so well, thinking with the blood. He demonstrated that when people think with their blood, it results in rivers of blood.

The prayer is right: wandering of mind is bad, and an enemy of true prayer and real thinking. When the mind wanders like a Mexican jumping bean, nothing happens but chaos. It is the *heart* that should wander, out into other lives and other places, making sympathetic journeys which can find places where the mind should work.

When the heart does not journey with dedicated imagination into other situations, a mean kind of slavery results. I have watched with interest the growing class of serfs in America. You see lots of them in our finest suburbs. That word is carefully chosen—a serf is a person attached to the ground; he cannot leave it. Our American serfs are attached to small pieces of ground, their front and back yards. Every Sunday is given to those small patches of ground, religiously and irreligiously. Their only service of worship is done with a lawnmower. To them, the yards are the whole big blooming world. Alexander the Something or Other freed the serfs in Russia. Someone ought to do it for the serfs in the United States. They are chained to a piece of ground.

Yours, SIMEON STYLITES.

Those G.I.'s in Japan

By Lloyd B. Graham

UNDER TERMS of the administrative agreement drawn up by the United States and Japan when the peace treaty was signed in April 1952, American troops continue to garrison this almost disarmed land. These "security forces" are scattered throughout the islands in at least 34 large army camps, 38 air bases, two naval bases and various smaller installations. The camps and bases occupy a total of 311,000 acres.

Thus the myriad delicate problems of relationship between conquerors and conquered which arose during the occupation continue today. Not all these problems are political or military. Many have to do with the personal contacts between these young men far from home and the people among whom they live. Such relationships are sometimes constructive and healthy. Unfortunately, too often they have resulted in misunderstanding, tension and even tragedy.

The Truth About the Babies

There is, for example, the widely publicized, variously estimated and politically exploited matter of the "G. I. babies" who have been abandoned, along with their mothers, by members of the American armed forces. So many fantastic estimates of their number were wafted abroad that the Japanese ministry of welfare finally initiated an official nationwide survey. It has since come up with the first authoritative figures on this unfortunate situation.

The ministry reveals that as of February 1, 1953, the number of such abandoned children was 3,289. Most of the fathers concerned were Americans, although a few represented Commonwealth nations. Of the 3,289 abandoned children, only 482 are being cared for in Japanese child welfare institutions. Over 200 of them are in homes operated by Roman Catholic or Protestant agencies. At least 140 of those in Protestant homes are being assisted by sponsors in the United States through the Christian Children's Fund of Richmond, Virginia. The other 2,807 abandoned children are living with their mothers, grandparents, other relatives or foster parents.

Many of the mothers had gone through a form of "marriage" which is not recognized by consular authorities. Legalized marriages could be performed during the occupation only at three short periods when special legislation permitted foreign-born wives of service men to enter the United States.

Encourage Return of Fathers

Under the McCarran-Walter immigration act, which became effective in December 1952, service men may register their marriages with Japanese authorities and take their wives with them to the United States. Since that date, consular officials report, some 100 Americans who had been rotated home have returned to Japan to marry the mothers of their children and take their families to the United States. The names and home addresses of the fathers of 2,018 of the abandoned children outside institutions are known. It is to be hoped that many of them will follow the example of the first 100 and assume responsibility for their children.

To encourage and facilitate the return to Japan of men whose consciences remind them of their responsibilities are the main purposes of the American Joint Committee for Assisting Japanese-American Orphans, a voluntary group formed in the American community in Japan under the chairmanship of Herbert B. Gallop. Recognized by the Japanese ministry of welfare and the American embassy, it has on its roster representatives of the American chamber of commerce in Japan, the Interboard Committee for Christian Work in Japan, Tokyo Union Church, the Christian Children's Fund and the Tokyo posts of the American Legion and the Veterans of Foreign Wars.

The committee also cooperates with Japanese authorities in improving the welfare of the nearly 700 "G. I. babies" whose fathers have not admitted paternity. Officially, these children are Japanese citizens. But because of the competitive nature of Japanese economic and social life, their future is dark. The committee foresees a need through many years to act as the "sympathetic advocate" of these children.

Some Children Adopted

Most of the Japanese mothers wish to rear their children themselves. Of the 2,807 children not in institutions, only 740 have been registered for adoption by foreigners. The fathers of 102 of these are Negroes. Altogether, 400 of the abandoned babies outside of institutions are of Negro-Japanese parentage. Through Japanese family courts, over 300 "G. I. babies" have already been adopted by American couples living in Japan. These families are enabled to take the children back to their homeland by a provision of the Refugee Relief act of 1953, which says that up to 4,000 "orphans" under ten years of age may be admitted to the United States if they have been adopted by a "citizen and spouse." An alien child is designated an "orphan" if he has lost one parent through death or desertion and the other is unable to care for him and willingly surrenders him for adoption. The American chamber of commerce in Japan (Sanshin building, Tokyo) receives applications from prospective adoptive parents in the United States, as well as contributions to the work of the American Joint Committee for Assisting Japanese-American Orphans.

Of course, the 3,289 abandoned "G. I. babies" do not represent all the children born to United States service men and Japanese women. Many marriages were formalized during the three periods of the occupation—totaling nineteen months—when legal registration was possible. Up to December 1952, when the new immigration act went into effect, United States consulates had issued passports to 2,585 children born of mixed marriages. Since that time, red tape has been relaxed, and military authorities may grant permission to any service man to marry a Japanese girl if she has a clear police record and meets the health

and other requirements for immigration. About 12,000 legal marriages have been performed, and each week an average of 100 are being registered at United States consulates.

Recreation Opportunities Limited

The problem of providing wholesome recreation for foreign service men in Japan has become more difficult since the occupation ended. Before that time, spacious recreation facilities in the downtown sections of the larger cities were available—requisitioned from and paid for by the Japanese. And since travel on public transportation was also provided free by Japan, boys were encouraged to spend much of their off-duty time sightseeing. But with the signing of the peace treaty and the transfer to the American taxpayer of half the cost of maintaining the "security forces," such trimmings have been discarded in the interest of economy. Furthermore, the U.S.O. now operates only through traveling "camp shows." Such downtown recreation facilities as have not yet been returned to their Japanese owners—the Ernie Pyle theater in Tokyo, for instance—are rapidly being "requested back."

It is only normal for men to be curious about this strange land in which they find themselves, and not to be content with the "stateside" type of recreation provided at their camps and bases. With the free facilities of occupation days no longer available, they are increasingly turning to the recreation offered by profit-seeking Japanese who operate beer halls, bars, red-light resorts and strip-tease shows near the camps and bases. It is estimated that foreign troops spend annually about $225 million in Japan on entertainment, souvenirs and incidental personal expenses.

Prostitution is no new vice in Japan. For centuries Tokyo has had its Yoshiwara, its Shinjuku Ni-Chome; Kyoto its Miyagawa-Cho and Gion. During the occupation licensed prostitution was abolished by General MacArthur, beginning in January 1947 with the promulgation of Imperial Ordinance No. 9. Furthermore, anti-prostitution ordinances exist in 41 local areas. But at present there is little attempt to curb the traffic near the American camps and bases, where a survey made by the Japanese ministry of welfare early in 1952 revealed that 50,000 of the nation's prostitutes were plying their trade. Along the muddy streets of the boom town of Chitose, in Hokkiado, the 15,000 men from the army base near by are tempted by 564 houses of prostitution and 66 beer halls.

Prostitutes and Narcotics

Many Japanese families augment their meager incomes by renting rooms to prostitutes, who can afford to pay exorbitant rates. The national economic stabilization board estimates that foreign exchange brought to Japan through these women's earnings totals nearly $200 million annually—second only to that realized from sales of supplies for the Korean war.

Liquor is readily available both in the camps and on the Japanese market. The sale of narcotics is poorly controlled. A United States narcotics commissioner charges that Japanese street girls have started many young American service men down the tragic trail of narcotics addiction. At Tachikawa, near Tokyo, five such men died from overdoses of heroin in a single month last year.

The United States-Japan joint committee which oversees the operation of the administrative agreement has been exploring possible means of combating the menace of unsavory moral conditions around the military installations. The American members have stressed the importance of eliminating venereal disease as a health menace by compelling examination and treatment of the prostitutes in clinics. The Japanese members point out that this would entail tremendous expense, and have suggested that special quarters be set aside for the girls within the camps. This proposal has been rejected, largely because of protest by American chaplains.

Those chaplains deserve great commendation for their untiring efforts to minister to the spiritual welfare of the many men entrusted to their care. Many Japanese pastors, too—like Jonathan Fujita of Tachikawa—are working overtime to help service men find wholesome associations. However, most Japanese pastors and foreign missionaries are too busy with their program of evangelism among the Japanese people to be able to devote the time and hard work that are needed to counteract the greedy enterprises waiting outside the camps to tempt the service men's spending and debauch their character. At the official level, the government ministries of justice, welfare and labor are cooperating with women's organizations to secure legislation against the nation's widespread traffic in human misery, and to set up programs to rehabilitate women who have been rescued from prostitution.

A Constructive Approach

The most imaginative and hopeful approach to the problem of moral laxity around the military bases is being made by conscientious Japanese Christians and foreign missionaries who recognize that community leaders must assume part of the responsibility for mitigating conditions. As a recent editorial in a Japanese newspaper put it: "These men's longing for companionship is natural, and the Japanese people could go a long way toward remedying the situation if they would only approach the problem from the point of view that they can take steps to fill the need."

One such step has been taken in Kure, where both American and British troops are stationed. Inspired by the zeal and vision of dynamic little seventy-year-old Mrs. Ochimi Kubishiro of the Woman's Christian Temperance Union, the National Christian Council of Japan has established in Kure the first of what is hoped will become a series of "homes away from home" for foreign service men. In this pilot center, pastors and members of the seven local Protestant congregations extend hands of friendship to lonely boys in the near-by camp.

Initial funds to support the Christian Friends Home in Kure were collected from Japanese Christians and missionaries. Now the Evangelical United Brethren Church and the United Church in Canada have sent money enough to keep the center open until next summer. The Japanese Christians give unselfishly of their time and money, but their material resources are so meager that they find it hard to accumulate even the $4,700 needed to keep one such project operating for a year.

These Japanese Christians who have seen the need and who are mobilizing to meet it hope to be able to establish

similar centers in Tachikawa, Chitose, Yokota, Yokosuka, Gotenba, Sendai, Fukuoka and Sasebo. Their aim is to maintain in each place, with the aid of chaplains and local Christians, a wholesome alternative to the strongly entrenched forces of immorality now trying to exploit the young men from America. They propose to establish community social service projects in which service men may join in their spare time with young Japanese Christians, and to introduce "well-intentioned" young Americans to the hospitality and home atmosphere of "Japanese families of good character." There are other worthy aims: to introduce service men to the rich and ancient culture of Japan; to show them the progress Christianity is making in evangelizing Japan, and enlist their help in propagating the gospel among their fellow service men and among the Japanese; to maintain a volunteer interpreter and guide service; and to provide information on reputable hotels and inns where men can stay while sightseeing, and avoid the pitfalls of disreputable establishments.

The pilot Christian Friends' Home in Kure has already received commendatory letters from many men who have shared its unique hospitality. Wrote a private first class from Montclair, New Jersey: "My evenings at the home were memorable and rewarding—the sort that the G. I. has to go far to find and so easily misses out on completely. Both Japanese tradition and the Christian spirit contributed to the wonderful welcome and friendship my British friends and I found at your door." And this, from a Canadian soldier: "The Kure Christian Friends Home is a good influence, a 'pull' for the men at all the surrounding bases. It leads [them] directly into the life and ways and customs of the Japanese. Here Japanese Christians extend courtesy and service, and in return receive the rich blessing of God."

During his trip to Japan last fall, Norman Cousins, editor of the *Saturday Review of Literature,* wrote: "Here's a tip for American service men: if you want to have the thrill of knowing what Japan is really like, a visit to Christian Friends Home in Kure can be a real eye-opener. You can't get to know a country unless you know its people. And [this center] is the best possible place to make the kind of friends you'd like to keep."

To expand their program of practical Christian witness in the face of the appalling temptations being flaunted before the American boys in their midst, to extend "homes away from home" wherever those boys are stationed across the nation, the devoted Japanese Christians need our prayers and gifts. Both are ours to provide. An Oriental proverb puts it wisely: "It is better to light one candle than to curse the darkness."

Karl Barth—a Portrait

By Maria Fuerth Sulzbach

IN the Swiss city of Basel it is said that foreign visitors come there for only three reasons: to visit the zoo, to look at the Holbeins or to talk to Karl Barth.

Professor Barth is probably the most famous and influential Protestant theologian now living. Future generations may rank him still higher, for many scholars think that the ponderous volumes of his *Church Dogmatics* (he is currently working on Volume IX) will add up to the greatest work of Protestant theology since the *Institutes* of John Calvin. So it is not surprising that students from all over the world flock each year to the University of Basel to hear Dr. Barth talk about his one subject—the Bible.

Lectures Become 'Dogmatics'

Four times a week, at four o'clock in the afternoon, some 160 students gather in Dr. Barth's big, ultramodern classroom at the university. At about a quarter past four they begin to stamp their feet on the floor—their traditional method of applause. Walking slowly up to the lecture desk is a big rumpled bear of a man with tousled grey hair and glittering spectacles. Carefully he puts down his worn brief case, extracts a sheaf of paper and arranges it before him. Carefully he takes off his spectacles and exchanges them for a blacker and heavier pair. Then he begins: "Meine Damen und Herrn . . ."

For the next hour and a half the students listen to a new section of the great *Dogmatics.* They are the first in the world to hear it, for Dr. Barth's lectures are the "growing end" of his work. Each has been dictated to his secretary only that day or the day before. He makes corrections on his manuscript as he lectures, and later, after further corrections, the lecture and its companions are sent to the printer. It takes about three semesters of lectures to make up one volume of the *Dogmatics.*

Witness to a Faith

Karl Barth is a European professor, which fact automatically raises him to a tableland of dignified aloofness from the student body. But he is no cold intellect. When he lectures, his students know they are in the presence of a passionate heart as well as a powerful mind. He reads slowly, speaking with emphasis marked by heavy gestures, often raising his eyes from his manuscript for several sentences at a time. His face is remarkably mobile. He accompanies his words with scowls and grimaces and sly twinklings as he points out an error in his beloved Calvin and traces its growth through the seventeenth century until it blossoms in the less-beloved theology of the nineteenth. But for all his erudition, he is not simply lecturing. He is witnessing to the gospel of Jesus Christ.

For Dr. Barth's theology is the theology of faith. It is not eclectic; he has no truck with the weaving of religious bits and pieces into a quasi-Christian pattern. His theology is not philosophical; he is not interested in erecting a system of thought and trimming the gospel to fit. And he is the sworn enemy of those "liberal" Christians who would

brush away the painful paradoxes and thorny points of dogma and put their trust in high-minded ethics and doing good. Barth's theology is centered relentlessly on the biblical revelation of Jesus Christ as the incarnation of God.

Began as Country Pastor

It was in 1918 that Karl Barth exploded like an unsuspected land mine in the Protestant theological world. He was an obscure country pastor in the northern Swiss village of Safenwil when he sat down to write a study of St. Paul's Epistle to the Romans. Into the old, cold pattern of biblical exegesis the young preacher poured the molten metal of his wrath against the rationalized Christianity which saw Christ as a good man with a recipe for making the world a better place. Christianity, he reminded his readers, stands or falls on the belief that Jesus was nothing less than God himself, come upon earth not to make us happy but to save us from hell, and that upon each blighted one of us lies the eternal responsibility of accepting God's grace or rejecting it.

Dr. Barth's angry attack on the comfortable self-righteous Christianity of the nineteenth century was welcomed enthusiastically by a suddenly disillusioned Europe which was just beginning to discover Dostoievsky and Kierkegaard. As soon as his book was published, the country pastor found himself famous. Though he had never intended to become a theologian, he changed his mind in 1921 and accepted an invitation to become professor of theology at Göttingen University. Two years later, he joined the faculty of the great German University of Bonn.

Forbidden by Hitler to Teach

In 1933 Adolf Hitler demanded that all college professors take an oath of loyalty to him. Most of Dr. Barth's colleagues could see nothing wrong in complying. Barth refused. Hitler's answer was to forbid him to teach in Germany. So he went back to his native Switzerland, to the chair of theology at the University of Basel which he has occupied ever since. When World War II came, he was drafted as a private and set to guarding Swiss army stores. Once a fellow soldier asked him if he wasn't always being taken for the famous Professor Barth. "Yes, but I can't help it," he replied.

Dr. Barth has five children and nine grandchildren. His closest confidant is Charlotte von Kirschbaum, a quietly competent woman in her early fifties, who discontinued her own theological studies in 1929 to devote all her time to serving as the professor's secretary and assistant. They work in adjoining book-crammed studies in Dr. Barth's two-story red sandstone house on the *Pilgerstrasse* (Pilgrim's Road) not far from the university. Each morning at eight o'clock sharp, Dr. Barth sits down to work, dressed usually in his grey Bavarian suit with green lapels. He constantly smokes a pipe. It is a saying among his followers that as a man believes, so he smokes: Barthians smoke pipes, liberals smoke cigarettes, the orthodox smoke cigars, pietists don't smoke at all.

Dr. Barth is a fighter and, for a Swiss theologian, a witty one. He is often in hot water with church authorities, the Swiss government or the press for some controversial stand or provocative wisecrack. He once referred to the movement aimed at reviving Protestantism through church ritual as "changing beds in the same hospital." He is equally dubious about the success of the Protestant ecumenical movement. He considers it too much dominated by the American churches, which he regards as "theologically adolescent." He claims that he devoted four whole volumes of the *Dogmatics* to the doctrine of creation merely because his opponents had said that there was no place for this doctrine in his theology—"So I had to show them!"

Karl Barth has never hesitated to take a political stand—usually an unpopular one. His hammer-and-tongs antinazism sometimes embarrassed the neutral Swiss government during the war. Similarly, his present mild attitude toward communism antagonizes many of his friends and all of his enemies. To those who ask how he can be so passionate about one dictatorship and apparently so passive about another, he replies that the "temptation" of the church in the days of Hitler was to remain as quiet as possible, and that its "temptation" now is to take the leadership in a bloody crusade.

A Warm Human Being

For all his weighty theological tonnage and his high stature as a leader of European intellectuals, Karl Barth is a man who loves the throb and warmth of human living. His relaxations are playing records (mainly Mozart) and going to cowboy and gangster movies. His happiest relationship with his students is at small, informal "colloquies" in his living room. The 16 Americans among last year's students were invited to his home as a group twice each month.

The Barthian theology in the *Dogmatics* has mellowed somewhat since the hot-eyed polemics of the *Epistle to the Romans*. Man alone can still do nothing; he is utterly dependent on grace, says Dr. Barth. But whereas in his *Epistle to the Romans* he wrote of the Kingdom of God as still in the future at the end of the world, in the *Dogmatics* he sees it as already having happened with the resurrection of Christ. We are living under the kingdom, whether we know it or not, and the grace to save us has already been supplied. We have only to accept it. Dr. Barth's version of the doctrine of election is an original departure from St. Augustine and Calvin. God "elected" only Jesus Christ, he holds. By "accepting Christ" we may all participate in God's election.

"Two things are important to me," he says. "The Bible and real life. Everything in between is boring."

Epitaph for Any Saint

HOW little there is to lose for Thee:
A life, a world—no more!
A dream that fades, a life that ends,
A shadowy world at war.

How great the gain to cast one's crown
Upon the crystal sea!
The path before straight as a star:
Death, loneliness—and Thee!

EDITH LOVEJOY PIERCE.

Struggle for the Student Mind

By Herrick B. Young

DURING RECENT YEARS it has been my good fortune to spend a great deal of time with students in many lands. Recent visits to university centers in Europe, the Middle East and the Orient have confirmed my conclusions that three major problems enter into the thinking of students everywhere. These problems, of which the agents of the Soviet Union are well aware, concern the situation of millions of hopeless refugees, the desire for freedom of thought and speech, and the need for agrarian reform.

I

In this country we grow callous to appeals for relief for refugees. We have come to think of such appeals as a follow-up to earthquakes, floods and immediate destruction in war. The problem to which I refer, however, is that of semipermanent refugees. Last spring, quite unexpectedly, I had a personal glimpse of the Arab refugee camps where 872,000 hopeless men and women have gone on from day to day for nearly six years, wondering what their future will be. I had taken an early morning plane nonstop from Baghdad, Iraq, to Beirut, in Lebanon. As we approached the coastal mountains the pilot decided that the clouds were hanging too low, so we came down at Damascus. Those low-hanging clouds had deposited fresh snow on the passes, and the direct road from Damascus to Beirut was closed. This made it necessary for us to make a long roundabout drive through Sidon to Beirut.

Our road led alongside some of the refugee camps. We stopped at one, beside a line of men and women waiting for their noon meal, provided for them through the offices of the United Nations. I chatted with several of the people in line. One took a key from his pocket and showed it to me. "All I want is to go back home to Jerusalem," he said. "I locked the door of my house, thinking I would return. I do not want to go elsewhere."

In Arabic there is a proverb which states: "The enemy of my enemy is my friend." The Arabs consider the United States an enemy because we made possible the establishment of the republic of Israel, which in turn made the Palestine Arabs into semipermanent refugees. They consider the Soviet Union the enemy of the United States. Recalling that proverb, one feels genuine apprehension for the peace of the world so long as no real solution is offered to the problem of the Arab refugees.

We were all horrified by the terrorism which occurred at the time of the partition of India and Pakistan. But most of us do not realize that the refugee problem there is still urgent and pressing. Pakistan is today the seventh largest country in the world, with a population close to 80 million. In Karachi, I heard the national minister of education state that one-tenth of that population is made up of semipermanent refugees. A visit to the shacks in Pakistan where masses of humanity are huddled together leads one to dread what may result from this tinderbox.

The problem seems to be equally acute in Calcutta. Early one Sunday morning I left my hotel to take a plane to Benares. As the taxi moved down the main street in the grey dawn I saw men picking up from the sidewalk and gutter the bodies of people who had died during the night, and placing them in a wagon. Well-fed American tourists do not enjoy stepping over corpses as they leave their hotels in the morning, so the municipality removes the bodies. That is one way to deal with the refugee problem. But it does not convince the students of India that the problem has been solved.

In Rangoon, one finds the familiar thatched huts of the refugees in the parks surrounding the pagodas and on every piece of unused ground. In this case the refugees have come to the city from the Burmese countryside to find security from bands of marauders. I talked to students who spoke matter-of-factly of having been burned out three times after reaching Rangoon and establishing themselves in temporary huts.

Hong Kong, with two and a half million people, offers an even more appalling facet of the refugee problem. Here one sees a constant stream of people who have made their way at great personal hazard from the mainland of China because they feel that communism is intolerable. Having arrived in Hong Kong, they are faced with the constant and acute problem of finding housing, jobs and a means of departure to a more permanent residence.

Nor may we forget the masses of refugees still crowding South Korea. Millions of them came from North Korea. Others have been made homeless by the destruction of war. Even though there is a truce, no permanent solution is in sight for Korea's refugees.

The students of the Middle East and Asia realize that their future will be affected by the fate of these homeless millions in their midst.

II

Today the students of the world are deeply concerned over the struggle for academic freedom now going on in the United States. For many of them, this concern grows out of personal experiences in police states where "thought control" as well as a variety of other restrictions on freedom of speech and freedom of press prevailed. Over and over the visitor from America is asked whether his country has forgotten that she fought for the Four Freedoms. The students of Asia, in particular, seem to be aware that in the past the democracies of the West have stood for the individual's right to express his opinion. They have felt that in comparison with the methods of the Soviet Union, with its GPU and NKVD, our way was superior, one to be emulated. Our reputation as a champion of the rights of the individual has been an asset. Are we losing that asset?

The more than three hundred non-Indian students at the University of Calcutta sent a delegation to my hotel to discuss with me the establishment of an International House there. As I described the usual pattern, with approximately half the residents coming from the country in

which the International House is located, the spokesman for the group—a Filipino—asked: "If we are going to live with Indian students, may we select them?" I indicated my surprise at such a question. He replied that ninety per cent of the Indian students at the university were Communists, who spent much of their time discussing politics and indulging in student strikes. His own government would recall him from studying in India, he said, if it knew he was living under the same roof with Communists. He added that in any case he was not interested in the local political talk, for he was concerned about serious study.

The following day, in an interview with the governor general of Bengal, I had an opportunity to inquire of this able statesman and former educator as to what percentage of the students at the University of Calcutta were Communists. "Approximately sixty to sixty-five per cent," he said. If either estimate was anywhere near close to the actuality, the outlook for India is grim.

Now, what does a student mean by saying that he is a Communist? In Ceylon, a short time after the death of Stalin, I was shown around the magnificent new campus of the University of Kandy. Near the main entrance was a poster announcing a memorial service dedicated to Stalin and Trotsky. "How can there be one service for two such deadly enemies?" I asked the professor who was showing me around. "Oh, our students are *theoretical* Communists," he replied. "By having the memorial service jointly they feel they are indicating they have no ties with the Kremlin."

Why are these students theoretical Communists? Wherever I went in Asia, students who live in countries which have recently won their independence from the British empire answered the same way: "We know all about the West and its principles. We grew up under the British Raj. We were taught as little fellows that all of our misery was due to him. So we paraded in the streets and enthusiastically worked for independence, thinking that our problems would be over. However, we have now had our independence for more than five years and we are still miserable. The West did not have the answer. We have not found the answer in independence. So why not try communism? We have nothing to lose and everything to gain."

To help create this state of mind, the Soviet Union is spending sizable sums to produce publications aimed directly at the student mind. If students do not have presented to them positively the facts as we know them, is it any wonder that they accept distorted ideas about the world? They read quotations from our magazines and newspapers telling of new secret weapons and mysterious scientific war developments to facilitate mass annihilation. On the other hand, the Soviet publications do not brag about such discoveries. They talk about the desire for brotherhood. They play up racial equality, plenty for all, and other goals which appeal to the underprivileged of the world. The Asian student is skeptical when American speakers insist that the United States is interested in peace. They are beguiled by the siren song of communist plenty.

III

In every part of the world where the feudal system has existed, with absentee landlords and peasants who receive only a tiny share of the fruit of their labors, the Soviet propaganda agent with his talk of collective ownership and the evils of capitalism finds a ready listener.

In Egypt the Naguib regime has been fortunate in having enlisted the services of a number of able men who did postgraduate study in agriculture, forestry and related subjects in the United States. By presenting a constructive program of agricultural reform, these professionally trained leaders have captured a popular following that seems likely to insure success for the regime. In Cairo I heard a former graduate student in forestry at the University of California tell how under the Farouk regime he had worked out details of a plan for planting trees along the waterways of Egypt. But he was given no opportunity to carry out the project. Then, when the Naguib regime came in he presented his plan, which in five years would make it unnecessary to spend precious dollars and pounds sterling to import fagots for the kitchen fires of Cairo and Alexandria. The new regime approved, and the project got under way. Hundreds of thousands of poplar saplings were purchased in northern Mediterranean lands, and the people of the cities are being encouraged to plant them along the Nile and the Suez canal. The enthusiasm with which they are participating in a visible and productive enterprise is refreshing and hopeful.

From Premier Chen in Formosa, it was interesting to discover that the Chiang Kai-shek government has finally come to realize that one of its greatest mistakes on the mainland was its failure to grapple adequately with the problem of agrarian reform. On Formosa it has set to work at such reform, and has had considerable success. Whether the system can be transplanted back to the mainland is still another question.

In India the Ford Foundation has made a sizable grant to increase the resources and expand the program of the Allahabad Agricultural Institute. This Christian institution, founded years ago by Sam Higgenbottom, a Presbyterian lay missionary, and now conducted under interdenominational auspices, maintains under Indian leaders a varied program aimed to serve the basic needs of the Indian peasant. Extension teams carry into villages practical programs for a more abundant life. Young Indians come to Allahabad for training which will enable them to solve their country's agrarian problems in the future. Here is a hopeful augury for the future.

IV

As one travels around the world these days, he becomes increasingly convinced that while government agencies are earnestly attempting to solve the problems of the refugees, of individual freedom and of agrarian distress, it is the private agency that is doing the job most effectively and economically. This truth was borne in on me during my visit to Tokyo. At the new International Christian University outside that city, I found a far more cooperative and understanding attitude among the students and faculty with whom I talked than among people visiting the United States Information Centers or studying at the state universities. Whenever a foreign government attempts to attack local problems, it is immediately suspect, and the efforts of its representatives are deprecated as motivated by the self-interest of their own country. It is not so with the private agency. The students at that university outside

Tokyo had been chosen in competition with other keen young Japanese. They were thinking only of using the knowledge they were gaining for the greatest service to the greatest number of their countrymen, not for their own professional advancement or personal gain.

We must not forget that part of the solution of these problems which reach clear around the globe can be effected within our own borders. This year almost 34,000 young people from overseas are studying at American colleges and universities. They have come from lands of seething unrest and discontent to see what makes America great. If they gain only an academic experience, without really discovering the warmth of American family life and our genuine interest in the problems that bother them, they will go back to their homelands to tell of our selfishness, our unconcern for what happens to the rest of the world. Right here at home we have an opportunity to prove that we are one with those people all around the world who are struggling to solve those basic human problems which stand in the way of the achievement of lasting peace.

BOOKS

Luccock Lectures

COMMUNICATING THE GOSPEL. *By Halford E. Luccock. Harper, $2.50.*

A PLEASANT time must have been had by all when Prof. Halford E. Luccock—alias The Christian Century's Simeon Stylites—delivered these Lyman Beecher Lectures on Preaching at Yale in 1953. It was a profitable as well as a pleasant time, but it is natural to think first of the entertaining fashion in which Dr. Luccock communicates whatever he has to communicate, and that includes the communication of instructions concerning the effective communication of the gospel. If "entertaining" seems too light a word, it is not the less accurate so far as it goes, but it pertains only to the manner, not to the matter of his discourse. It is a damning adjective to apply to a preacher or a sermon if one stops there. In describing Luccock one can scarcely avoid starting with it, but no one with any discernment would ever think of stopping with it. It was said of Touchstone that he "uses his folly like a stalking-horse and under presentation of that he shoots his wit." Luccock uses his wit like a stalking-horse, and under presentation of that he shoots his wisdom.

Speaking of "the preacher as craftsman," Luccock says: "We have a moral obligation to be interesting" (p. 138). If this were presented as the main object of preaching, just to be interesting, it would be disastrous. But of course it is not so presented. Some very helpful hints about techniques for making the sermon interesting are interestingly given, but before reaching the end of that lecture the speaker has gone deeper than matters of techniques and craftsmanship to stress the main objective of preaching. "Preaching can never be 'interesting' for more than an ephemeral moment except in relation to God." The purpose of preaching is not merely to charm the hearers, or to fascinate them with the preacher's eloquence, vivacity or erudition, but to stir them to a course of action in which God is a factor.

The most theological chapter, or lecture, is the one entitled "The Faith Once Delivered—Yesterday and Today." Here the author discreetly steers a middle course between yesterday's liberalism, which he thinks was not so naively optimistic as its critics sometimes say, and today's neo-orthodoxy, which has restored the neglected emphasis on man's sin and God's transcendence but sometimes at the risk of imposing an impassable barrier between God and man. It was a "realistic appraisal of evil in man and society" that led to what Dr. Luccock regards as, on the whole, a needed reversal of the theological trend. The spur to that "realistic appraisal" was undoubtedly the catastrophic course of events during and after World War I. The final dirge of Mr. H. G. Wells over our dead civilization is quoted at length—an absurd caricature of the actual situation, bad as that may have been: "The human story has already come to an end . . . Our universe . . . is not simply liquidated; it is going clean out of existence." But grant that the condition of civilization and society is low, even though not that low. One ought critically to consider whether it is possible, at the same time and in the course of the same argument, to regard the sad state of secular affairs as adequate ground for returning to a more orthodox theology, and also to hold that Christianity ought not to be put forward as a preventive of war, an instrument against communism or a preservative for democracy and human values.

Dr. Luccock retired last June from the position he had held for 25 years as professor of preaching in Yale Divinity School. It was a risky thing in the first place to set to teaching young preachers how to preach a man whose own style is at once so winning and so inimitable. One would suppose that every student in his classes would want to preach like Luccock, and nobody can. But the obvious truth is—and the stream of effective preachers he has been turning out proves it—that all the sparkle and pungency of Luccock's style are but the bright surface of a deep stream of wisdom and earnestness concerning the preaching of the gospel. Those qualities of both manner and substance are all here in his Lyman Beecher Lectures.

W. E. GARRISON.

Books in Brief

THE EASTER BOOK. *By Francis X. Weiser. Harcourt, $3.00.* Devout in spirit and tone, this is not what is commonly called a "devotional" book. Its purpose is rather to make the reader acquainted with the history and lore of Easter and the Lenten season, with the customs that have been practiced in that connection, both in the church and outside of it, and with the rites that are observed in various places. The long and bitter controversy over the method of fixing the date of Easter is not discussed, but attention is centered on the methods of observance and the folk customs surrounding it, the carnival included.

TWO SEASONS, ADVENT AND LENT. *By Kendig Brubaker Cully and Iris V. Cully. Bobbs, Merrill, $1.75.* The name of the senior author is familiar to readers of this page as that of a frequent and always appreciated reviewer. A Congregationalist, he is minister of education in the First Methodist Church of Evanston, Illinois, and lecturer in the (Episcopal) Seabury-Western Theological Seminary. Mrs. Cully was formerly director of religious education for a Presbyterian church on Long Island. Between them, they ought to produce a book with no sectarian bias; and they have done just that. The book provides brief daily meditations and prayers for the 28 days of Advent and the 45 days of Lent. Highly recommended.

THE MIRACLE OF THE CROSS, THE STORY OF THE CENTURION. *By Robert R. Brown. Revell, $1.50.* It is a legitimate work of the pious imagination to reconstruct what went through the mind of Longinus, whose very name is only legendary, from the single statement that each of the Synoptic Gospels makes about him. The author, who is rector of St. Paul's Chapel in Richmond, Va., does this effectively, combining with it an exposition of the words of Jesus from the cross. An excellent piece of Lenten literature.

LIVING GOD'S WAY. *By Reuben K. Youngdahl. T. S. Denison & Co., Minneapolis, $2.75.* A book of daily devotions for every day of the year, designed especially for family use, by a Lutheran minister whose effectiveness as preacher and pastor is evidenced by (among other things) the growth of his congregation from 400 to 8,000 members in the 15 years of his pas-

torate. For each day, a text, a page of thoughtful comment with many apt illustrations, and two lines of suggestions for "table talk." This last is the unique feature. When one thinks how random and unprofitable, not to say uninteresting, most breakfast-table conversation is, the possible values in these seed-thoughts for sensible religious talk around the table can be easily imagined. Worth trying.

TRUTH AND REVELATION. *By Nicolas Berdyaev. Harper, $2.50.* The British edition of this important book by the great Russian theologian was reviewed in the issue of Sept. 2. The present paragraph is to announce that it is now available in an American edition.

THE UNIVERSAL GOD, AN INTERFAITH ANTHOLOGY OF MAN'S SEARCH FOR GOD. *Edited by Carl Hermann Voss. World Pub. Co., Cleveland, Ohio, $5.00.* The title practically explains the book. Under fifteen chapter headings, ranging from creation to the life everlasting, the editor has arranged hundreds of brief excerpts from the thinkers of many lands and religions. A good many of the philosophers and theologians are represented, but more space is given to writers who do not belong professionally to either of these groups. The purpose is to show the universality, the variety and the underlying agreements, in the age-long, worldwide search for God.

THE STUDENT'S NEW TESTAMENT: THE GREEK TEXT AND THE AMERICAN TRANSLATION. *By Edgar J. Goodspeed. University of Chicago Press, $7.50.* The Westcott and Hort Greek text and the Goodspeed translation face each other on opposite pages, to the great convenience of students who can find their way around in Greek but do not read it as fluently as they might, and also to the great advantage of those who can read the Greek well enough, for even these latter will benefit by having Goodspeed's accurate and racy rendering within easy reach. I have personally got so much use out of a Hebrew Old Testament and a Septuagint with the English paralleling the original that I can guarantee the convenience of this New Testament even before there has been time to use it.

A WRITER'S DIARY. *By Virginia Woolf. Edited by Leonard Woolf. Harcourt, $5.00.* Virginia Woolf (1882-1941) was a notable figure in English literature for a generation. She was born and reared in a select circle of the intelligentsia, and doubtless inherited her keen intelligence from her father, Sir Leslie Stephen, but she created a distinctive style of her own. Besides writing about twenty books, she kept a diary for more than 25 years, recording what she did, saw and experienced and, more important, what she thought about people, books and her own processes as a writer. From this great mass of material her husband has selected for publication chiefly those passages which deal with her own writing, but including also much perceptive comment on the materials with which her writings dealt and on her experiences. The style is generally staccato and telegraphic. Much of the material seems to be notes for books then being written or to be written. All of it reflects the conscientious artist and the keen observer of life.

THE SEA AROUND US. *By Rachel L. Carson. New American Library (Mentor), 35 cents.* Now that I have read it for the first time, in this cheap and handy edition, it is easy to see why this has been among the most popular of the best-sellers since its original publication in 1950. Seldom is so much solid scientific fact presented with so much charm. Another new "Mentor" book (same price) is an edition of the Bhagavad-Gita with introduction by Aldous Huxley. I now have seven editions of that Hindu classic, none more than 20 years old, all from different American publishers. The Vedanta propaganda is energetic and continuous. Neo-Hinduism has become an aggressive missionary religion and its infiltration of American thought is worth noting.

THE COMPLETE POETRY AND PROSE OF WALT WHITMAN. *Garden City Books, $3.95.* The two volumes of an edition of Whitman's poetry and prose that costs more than twice as much are here combined in a book of 1,000 pages. Malcolm Cowley is right in saying, in his long introduction, that "in no other book of great poems does one find so much trash." Whitman was no critic of his own work. He ranges from the sublime to the ridiculous, and never seems to know the difference. The reader must do his own winnowing, but it is worth the effort. The prose is all newspaper articles, disjointed jottings, with a few stories—some deeply moving, some conveying real insights into art and life, some sheer bathos. It takes all this to make the complete Whitman.

WEEPING CROSS. *By Henry Longan Stuart. Regnery, $4.00.* First published in 1908, this novel fell flat. An attempt to revive it by a new edition in 1933 had no better success. It deals with the experiences, amorous and other, of a young Irish Catholic gentleman who was sent to servitude in New England after Cromwell's ravages in his native country and who became a Jesuit priest after he had escaped from murderous Indians and scarcely less savage Puritans. The violence of the narrated events and the hero's sin of the flesh were not in key with the tone of Catholic propaganda at the time of either the first or the second appearance of the book; its picture of the New England Puritans—"inconceivably cruel, inhospitable and cozening," "pride, covetousness and craft," "haphazard medley of sectaries," "incorrigible forestallers and usurers" (all these within 12 consecutive lines)—was a little too strong to be pleasing to the general run of Puritan-baiters. Now, in a new edition, it becomes a selection of the (Catholic) Thomas More Book Club. It remains to be seen whether the first judgment about it was not right.

DANTE'S DRAMA OF THE MIND, A MODERN READING OF THE PURGATORIO. *By Francis Fergusson. Princeton University Press, $4.00.* Dante, like Michelangelo, could put his enemies in hell, beyond the reach of even the pope. But though Dante was very specific about the occupants of both hell and purgatory, it is a radical error, says Fergusson, to read these parts of the *Commedia* as expressions of private spite or political animosity, and every sensitive reader must agree with him. Going far beyond that rather obvious statement, Fergusson finds in the "Purgatorio" the clearest exhibition of the pattern of Dante's thought and of the intricate but carefully integrated plan on which the whole poem was constructed, and, further, the structure of his conception of the operation of divine grace and what may be called the psychology of salvation. I read this book about nine months ago, when it was fresh from the press, and was so impressed by its original treatment of an old theme that I have put it aside to read again when and if I ever return to a serious study of Dante.

THE SCIENTIFIC ADVENTURE, STUDIES IN THE HISTORY AND PHILOSOPHY OF SCIENCE. *By Herbert Dingle. Philosophical Library, $6.00.* These collected essays, by the professor of history and philosophy of science in University College, London, fall into two distinct groups dealing respectively with the history and with the philosophy of science. The materials are too diverse to lend themselves to brief review, further than to say that the history section deals intensively with certain aspects of the history of science rather than with its whole sweep, and that the philosophical part reveals the working of an acute mind predisposed toward the scientific method which respects the regularities of experience and seeks to organize them into a consistent whole governed by natural laws, but not closed to the evidence in regard to those phenomena, religious and other, which cannot (or cannot yet) be brought within this orderly pattern.

THOSE OF THE FOREST. *By Wallace Byron Grange. Flambeau Pub. Co., Babcock, Wis., $4.75.* Nature lore at its best, though in the limited scope of the cycle of the seasons in the Wisconsin north woods, a region rich in both fauna and flora. A snowshoe rabbit's-eye view of the vicissitudes of life furnishes a continuous thread, but the naturalist-author supplies the full background. Understand, this is no sentimentalized anthropomorphic "animal story," but the authentic stuff, and written with an expert's knowledge and a poet's sensitivity. The author has been Wisconsin's superintendent of game, an agent of the U.S. biological survey, and director of a "game farm" which breeds everything from grouse to deer for restocking preserves.

W.E.G.

CORRESPONDENCE

Pakistan Aid

SIR: The Christian Century of Feb. 24 notes that thousands of refugees in Pakistan "could use the little bit of assistance which spells the difference between survival as a relief client and rehabilitation in a new home and another livelihood." But the Eisenhower administration is to send money to Pakistan to build up its military forces at a time when tens of thousands of Pakistani and Indian troops face each other with rifles at ready in an uneasy truce. S. MILES BOUTON.

Jamestown, N. Y.

Hypocrisy and Color

SIR: In 1954 (after all, it's not 1854) I'm sick and tired of the color segregation that continues to exist, by and large, in the Christian church in America. Why must there be, for example, a Methodist Church and an African Methodist Episcopal Church in the same community? When the color line has been broken down in the military service and in the public schools, what rational argument can be advanced for its continuance in that onetime great protagonist of the fatherhood of God and the brotherhood of man? What are the young supposed to think when they find themselves studying and playing side by side with their dark- or white-skinned brothers six days a week, but on the seventh day worshiping blocks or even miles apart? When will our smug complacency and hypocrisy end? Do we have here evidence that a secularistic humanism has seized from the faltering hands of decadent religion the banner of high ideals? How can the Christian church expect the dark-skinned peoples of the world to embrace democracy with enthusiasm when they become aware of the undemocratic character of our religious institutions? Let's wake up!

HENRY MOULDS.

Department of Philosophy,
Kent State University,
Kent, Ohio.

No Jewish Boycott

SIR: My attention has been called to the letter in your Feb. 17 issue from James K. Friedrich of Cathedral Films. It is true that the National Council of Churches is offering Cathedral Films' "I Beheld His Glory" to television stations again for Easter use in 1954. It is an excellent film, but I wish to state most emphatically that we do not go along with Dr. Friedrich's statement that "our Jewish friends did everything they could to keep 'I Beheld His Glory' off television" in 1953.

We made a careful inquiry into the reasons behind the decision of N.B.C. and C.B.S. not to carry the film on the networks. Whatever network officials may have thought about the film was apparently a matter of personal attitude and not the result of "pressures." We dissented strongly and were gratified by the overwhelming acceptance of the film. As a matter of fact, we found no evidence whatever that Jewish pressures had anything to do with network rejection. The decision of N.B.C. and C.B.S. had to do with network origination. There was no objection to our offering the film direct to stations.

To counter possible unfavorable local reactions to certain news stories, two of the national Jewish organizations, after consultation with us, voluntarily sent explanatory letters to their constituents.

From a cold start, and in a little more than three weeks' time, we succeeded in having "I Beheld His Glory" booked for Easter showing on 130 of the 140 television stations then in operation. This included three of the five stations owned and operated by N.B.C. With the total number of television stations now approaching 370, we anticipate a far larger acceptance in 1954.

S. FRANKLIN MACK,
Executive Director.

Broadcasting and Film Commission,
National Council of Churches,
New York, N. Y.

For Disarmament

SIR: The full and favorable treatment accorded my new book *Religion for the Hardheaded* in your Feb. 17 issue pleased me very much indeed. Many thanks to both you and Dr. Garrison for it!

There is one statement in the review, however, that surprised me: that I take a "stand for some form of economic life that does not involve competition." It was certainly not my intention to write anything that could be so construed, as I believe that there should be opportunity for both competition and cooperation in our economic life.

Dr. Garrison thinks that my arguments for reliance on peaceful means for solving world problems are oversimplified. This may well be, since the effort to keep these arguments down to a proper scale in a slender volume which treats of a great range of subjects did not allow full treatment.

My book deals with principles, and does not spell out their translation into precise formulas for practical politics. However—and Dr. Garrison may be in accord with me here—what I advocated in my 1952 campaign for Congress and what I have long advocated is continued, persistent negotiations for world disarmament under inspection. The calculable effects of atomic war are so cataclysmic that world disarmament holds far more hope and less danger than continued cold war and arms race. History shows that armament races lead to war. They certainly lead to fear, and psychologists say that fear does not cause peaceful reactions.

I suggest that followers of the Prince of Peace can express their devotion to him in no better way than in vigorously protesting against the "new look" in our foreign policy as seen in arms for Pakistan, greater involvement in Indo-China, and the threat of "instant atomic retaliation at places of our own choosing." If instead of arming a great assortment of nations we tried to get a zone of neutral, unarmed states to include Germany, Austria, Italy and Japan we would be advancing toward world disarmament. We would be heading in the direction of peace.

ALICE FRANKLIN BRYANT.

Seattle, Wash.

Misses the Glory

SIR: Mankind does not ever really move backward. Each new step is of necessity informed by all the steps before it. People who build tabernacles at any point in human development and expect to sit there patiently and watch mankind move full circle and come back to that point are doomed to disappointment. Mankind does not pass that way again. In this fact, it seems to me, lies the heart of the fallacy of the Seventh-Day Adventists. Modern theology has moved beyond "modernism," but it has profited from the scholarship and the passion for living out the love of God and man. Is the return of Christ "the *solution* of the problem of a sorry world"? Is the second-advent doctrine "a definite declaration of *how* the will of God will be carried out"?

I am committed to efforts for Christian unity, and I find great meaning in the Evanston theme. I would be glad to meet my fundamentalist brethren on this holy ground; but, for me, an interpretation that bids us fold our hands and wait for a *deus ex machina* misses the glory of the New Testament message.

Washington, D. C. V. J. DOZIER.

From Israel

SIR: I want to congratulate C. C. Morrison on his article, "Eclipse of the Ecumenical Goal." I am also a Christian who would like to join hands with him in criticizing the too much stressed theological preparation to the Evanston Assembly of the World Council of Churches, which is thus avoiding the extremely important issue of Christian unity. I am of the opinion that our minds are so capable of indulging in theological thinking or misthinking that the real issues of the gospel are somehow evaded and neglected. I am also of the opinion that the differences that divide the church are not solved by correct theological formulas as much as by a unified demonstration of life in the Kingdom of God.

What is the use of writing thousands and thousands of pages of theological and ethical teachings which the ordinary man in the street cannot grasp while the whole

world and the ordinary Christian are waiting for an experiment in unity grounded in the love of God and faith in him? Why let the world prove that the church is incapable to lead men and nations into unity and peace? I hope Dr. Morrison's criticisms will reach the executive committee of the World Council before the preparations for the Evanston Assembly are completed.

I must tell you also that your article, "Israeli Citizen, Class B," is generally correct. I am glad that The Christian Century raised this vital problem in its pages. It is possible for [your paper] to help the cause of the Arab Protestants in Israel by helping raise funds for their schools, churches and poverty-stricken people. This is a really worthy cause. RAFIQ A. FARAH.

St. John's Church,
Haifa, Israel.

Stay In—Unless!

SIR: In your issue of March 3, the title "Church or Country Club" attracted my attention, so I read it first. I agree with the writer in most of what is said. Certainly some churches need a house cleaning. I believe that we should stay in the church and do all we can to make it better, more Christlike and evangelistic. However, if members were invited to bring liquor to the church, I do not believe I could stand that. I hate the liquor traffic and will do all I can to destroy it.

Fort Scott, Kan. STEADMAN ALDIS.

Give-Away Theology

SIR: *Re* your editorial, "'Give-Away' Shows Raise Ethical Questions" (Feb. 24), though agreeing wholeheartedly with your conclusion, I think you have used questionable means, theologically speaking, in reaching it. What Christian moral principle is violated by a desire to get something for nothing? If "'getting something for nothing' mars the integrity of the individual personality," then the purpose of Christianity must be that of discouraging any such integrity. To the Christian all is given freely. We didn't earn the right to life. What are grace, salvation and redemption if not something for nothing? If Christianity can offer no better criticism of "give-away" shows than this, it stands on shaky ground. . . . The crux of the matter is what "give-away" shows do to the personality of an individual. Do they make him less than a human being? Does he not, as it were, become a "thing" that is used—a mere means to some other end? If such a transformation takes place, then one enters into the realm of moral and ethical questions.

One stands on much firmer ground—theologically speaking—if he attacks the problem from this quarter. The "give-away" shows, and especially the one to which you refer in the latter part of the editorial, exploit individuals. They make the participants means to an end. They make the spectators use the participants as if they were inanimate objects. In a sense, both the participant and the spectators are used for the purpose of vending greater quantities of merchandise.

Human beings are to love and be loved; things are to be used. This is the essence of God's continuing act of creation. The perversion of this fundamental fact of the universe in the "give-away" shows rather than the questioning of the human desire to get something for nothing, should be the focal point of our attack against them.

J. GREENLEE HAYNES.

Trinity Episcopal Church,
New Philadelphia, Ohio.

C.W.S. Already at Work

SIR: As preprandial relaxation tonight I started to read the March 3 issue of The Christian Century. I got no farther than the editorial "Churches Can Help Distribute Food." It almost spoiled my dinner. As if we hadn't known it! As if Church World Service in particular wasn't hard at work on the very problem your editorial implied was a brand new idea to which you wanted to awaken the minds of that organization's leaders!

It so happened I had come only an hour before from a subcommittee of C.W.S. where the topic given the most attention was *how* churches through C.W.S. could help distribute surplus commodities, and the last action taken was to set another meeting next week for further consideration of this important *and difficult* question.

That same topic had come in for extended discussion at the annual meeting of C.W.S. Feb. 17. And lo, in the March 3 Christian Century its readers are told that C.W.S. had better "sit up and take stock." As if several members of the staff of C.W.S. had not been giving of their time and thought since the overture was first made by the government to the many and difficult problems this opportunity brings in its train. EARLE H. BALLOU,
Executive Secretary.

Congregational Christian
Service Committee,
New York, N. Y.

Eloquent Words, Idle Hands

SIR: So you think that Pres. Eisenhower has finally arrived as chief executive because of the fine things he said at the opening of Congress! But hasn't he said fine things from the beginning? He stated that the accused should be permitted to "confront his accuser." He opposed "book-burning." But what courageous action has followed his courageous words?

The President's statement about being liberal in relation to people but conservative in the use of money will prove to be a contradiction in terms unless supported by wise appointments. And that is happening. His appointments are of the kind that results in one hand doing the opposite of what the other would do.

Mr. Eisenhower could have given sorely needed aid to the forces opposing McCarthy, without sacrificing much of his personal popularity, but McCarthy brazenly marches on. What prevents the five-star general from disciplining the obstreperous subordinate officer in his "crusade"? Apparently, the high Republican command which sends McCarthy across the country charging the party of the opposition with treason, which charges the President feebly disavows.

We cannot agree with your enthusiastic claim that Eisenhower is a great executive. With all due respect for a very likeable man, we cannot but feel that he is the captive of a divided Republican party, one segment of which he serves with eloquent words, the other with idle hands.

JAMES T. AMBROSE.

Pasadena, Calif.

Roman

SIR: Since we have long recognized that no church can be both "Roman" and "catholic" at the same time, why not begin a campaign of educating people to call our sister church by its true name "Roman," this to be led by the religious press? A good time to begin will be when the new pope is selected, when all interested parties will recognize the fitness of the name "Roman Church."

FRANK V. STIPP.

Morningside Park Christian Church,
Los Angeles, Calif.

[If we were to start to giving names to churches other than those they themselves acknowledge, we would not stop with one. —THE EDITORS.]

Probe Refused

SIR: May I comment on your editorial in the issue of Feb. 10, entitled, "Bishop Nash Clears Accused Clergy," to congratulate the Protestant Episcopal diocese of Massachusetts for the privilege of episcopal leadership in the area of religious freedom. With a few exceptions, this is in contrast with the attitude of the increasingly conservative tone of Methodist bishops since the coming of unification. These bishops recently refused to investigate the Methodist Federation for Social Action on the ground that it was "unofficial," although they showed no such reluctance to state damaging and unauthorized statements about it in advance of the General Conference of 1952. The executive committee of the federation is confident that any fair investigation would clear it of the unfair charges made against it, even as Bishop Nash has cleared Prof. Fletcher and Kenneth D. Hughes.

I agree with you that it is better for most ministers not to go along with "united fronts," but I think there is something to be said for the few like Fletcher, Hughes, Ward and McMichael who have occupied listening posts and have no doubt been in a position to correct some leftists' views of the Christian church.

LOYD F. WORLEY,
President.

Methodist Federation for Social Action,
Hartford, Conn.

NEWS of the CHRISTIAN WORLD

Call Segregation Moral Problem

Virginia Council of Churches' Statement Urges Forbearance When Supreme Court Makes Its Decision

RICHMOND, VA., March 2.—In view of the Supreme Court's forthcoming decision on segregation in public schools, the Virginia council of churches' executive committee has adopted a resolution on the matter and requested ministers to present it to their congregations and urge its adoption by the general assembly (legislature). The document reads as follows: "The Christian is morally obligated to consider racial problems in the spirit of Jesus Christ. We hold that God is the father of all men and that, having the same father, all men are brothers. . . . We are deeply concerned about the rapidly approaching crisis over racial segregation. . . . We recognize the tardiness of the Christian community in forthrightly dealing with this problem. . . . We are eager to see the state of Virginia maintain its public school system unimpaired. We are convinced, however, that no satisfactory solution is to be achieved outside the framework of Christian thought and teaching. . . . We emphasize the grave implications of racial segregation and urge prayerful study, boundless courage and intelligent good will. We call upon our brethren to receive the decision of the court in peaceful good faith. Patient perseverance will have its reward."

Presbyterian, U.S., Boards Discuss Moral Issue

The Presbyterian, U.S., boards of church extension and of women's work (Atlanta, Ga.) have united in issuing a leaflet entitled "A Moral Issue." The leaflet points up various aspects of the problem of racial segregation. Here are quotations: "If America holds to the practice of segregation, Christianity will be identified with such action. Therefore, this is a time for Christian citizens to give serious consideration to the whole matter." "Does segregation constitute a hindrance to the coming of the kingdom of God on earth?"

Legislature Seeks Needed Funds

The current session of Virginia's general assembly has been wrestling with vital issues for several weeks. One has to do with what is known as the Byrd Tax Reduction act, which provides that the state shall hold a $7 million surplus that can ultimately be applied to tax reduction. Hungry eyes have been on these additional funds as a means of meeting the state's serious needs for new educational equipment, tuberculosis control and improvement of mental hospitals. Unless the fund is released now, it will be credited to income tax payers next fall. Opponents of release insist, however, that there is a "moral obligation" to observe the intent of the Byrd act. Meanwhile, legislators are considering a bill which would call for raising an estimated $10 million in additional revenue by means of a tax of one cent on each gallon of gasoline sold in the state. It is opposed by lobbyists for the petroleum industry and by those who fear that it would decrease the number of tourists who come to visit Virginia's historic attractions. Bills introduced into the general assembly to liberalize the Alcoholic Beverages Control law by permitting sale of "fortified wine" in restaurants, hotel dining rooms and clubs were killed in committee.

Sertoma Clubs Honor Lutheran Leader

The James River and Richmond Sertoma clubs recently presented their third annual "service to mankind" award to J. J. Sherer, for 48 years pastor of First English Evangelical Lutheran Church here. Sherer has a long record of public service in Richmond. He has been a substitute justice on the juvenile and domestic relations court since its organization, and was a founder of the Richmond School of Social Work and Public Health and served as the first president of its board of trustees. Along with H. D. C. Maclachlan of Seventh St. Christian Church, he was a convenor of the first group to consider coordination of the city's social service agencies. Since the inception of the state board of health's department of alcoholic studies and rehabilitation, he has been chairman of its advisory committee. Dr. Sherer founded the Konnarock Training School for Girls in Konnarock, Va., and is chairman of its board of directors. For 23 years he was the very able president of the Lutheran synod of Virginia.

Notes Little 'Great Preaching' Today

Ministers attending the town and country pastors' institute held recently at Union Theological Seminary (Presbyterian, U.S.) here heard Calvin Schnucker of the University of Dubuque theological seminary declare that "very little great preaching" is going on today. "By great preaching I mean not the firebrand, flailing-the-air or headline type of preaching," he said. "I mean the kind of preaching that helps people in need." Evangelist Billy Graham told the institute that "the most wonderful privilege" is to tell another man about Christ.

And So Forth

An anthropologist, a sociologist and a theologian presented their ideas on "achieving maturity" at a conference sponsored in January by the departments of psychology, religion, and economics and sociology at Randolph-Macon Woman's College in Lynchburg. They were William B. Oglesby, Jr., professor of practical theology at Union Theological Seminary here; John P. Gillin, professor of anthropology and research at the University of North Carolina; and Theodore M. Newcomb, professor of sociology and psychology at the University of Michigan.

Addressing a commemorative session of the Virginia general assembly held in the old capitol building at Williamsburg Jan. 30, Henry Cabot Lodge, Jr., U. S. ambassador to the U.N., said that this country's participation in the worldwide organization was a "gamble that has paid off in substantial dividends."

F. W. BURNHAM.

Germans Debate Liturgical Style

Churchmen Differ on Use of Melodies—Deplore 'Absolutist' Trends in Ecclesiastical Politics

EAST GERMANY, Feb. 12.—In many of our Protestant churches a liturgical issue—the kind of melody suitable for church use—has become a matter for debate. It assumed an important place among questions discussed at the recent synod of the United Church (formerly Old Prussian) in Berlin. Bishop Dibelius spoke for the "conservatives," who hold that the liturgical melodies of Bortniansky are by no means "outdated." Opposed to this viewpoint are the "reformers"—among them Pres. Soehngen of the United Church—who want the melodies of the Reformation period restored to use in the churches. The synod could not reach an agreement, so no recommendation was made—simply a statement that for the time being congregations are free to decide which style of melody they will use.

Has End of Church-State Union Been a Virtue?

Looking back over the years that have passed since church and state were separated here after World War I, it is impossible to say whether church members are different under the new system. There had been great hopes that the separation would lead the church to stand on its own feet and revitalize it. Particularly was it hoped that new vitality would come from ending the system whereby nearly all Protestants were members of the state church as a matter of course, even though they might not approve the church's preaching and teaching. All one can say now is that it takes a long time to put new methods of church operation into practice. The older people—and many of the younger ones—seem to feel toward the church much as members did under the old state church system. However, there is no doubt that benefits have come from knowing that it is no longer a matter of course to be a member of the church, but one of free decision implying active cooperation.

New Books on Luther Appear

It might seem, after Bainton and Schwiebert, that nothing remains to be said about Martin Luther. But Heinrich Bornkamm, the Heidelberg church historian, has succeeded in saying something new. He has put together in a single volume a number of papers and speeches dealing with various aspects of Luther's theology. From these one can get a clear idea of what the great 16th century Reformer was like and what he tried to accomplish. Not surprisingly, in view of Germany's current preoccupation, Luther's social and political views are treated elaborately and intensely. Bornkamm formerly taught in Leipzig, but he had to leave since he was once a member of the Hitler party. Meanwhile, Walter Delius has written a monograph on the influence of Luther in Halle in the 16th cen-

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tury (Union Press, Berlin); and Herbert Helbig has published an account of how the University of Leipzig changed its policies under the influence of 16th century humanism and of Luther's teachings (Bertelsmann, Gütersloh).

Criticize 'Absolutist' Trends In Church Politics

In a recent pamphlet, *The Church in Bonds,* Otto A. Dilschneider of Berlin deplores that the confessional church is a thing of the past. He thinks today's church should deal more with man as he is, telling him the whole biblical truth and taking care not to be too conservative. "The Protestant church of today needs a good deal of fresh air," he writes. His argument is much like that in a pamphlet written in 1950 by Erwin Gross of Hamburg, *The Gospel Is Ended by the Absolute Church.* Both pamphlets criticize what the authors hold are "absolutist" tendencies in recent church politics; both are published by Evangelisches Verlagswerk of Stuttgart.

Welcome Attention to Eastern Europe

Most West Germans tend to speak of "European problems" as meaning only the concerns of the *western* nations; they seem to assume that East Germany and the eastern nations are not part of Europe. Therefore the new series of papers and speeches edited by Friedrich Karl Schumann and published by Evangelisches Verlagswerk of Stuttgart are doubly welcome. This series, issued under the title *Europa in Evangelischer Sicht* (Europe from the Evangelical Viewpoint), stresses that it will not do to speak of western Europe as if it were the whole continent. Eastern Europe must be taken into consideration, no matter how difficult it may prove to achieve unification of Germany or unity among the other eastern nations.

And So Forth

Problems of sexual psychology and ethics are much discussed today in Germany—by philosophers, sociologists and even theologians. Among the new books on the subject is *Die Geschlechter* (The Sexes), by Otto Piper, the former Münster professor who is now at Princeton Theological Seminary in the U.S. (One wonders if this book will be translated into English.) Another is *Man Hat Doch ein Recht auf Liebe* (The Right to Love), by G. N. Groeger, a Düsseldorf physician who is popular as a speaker to church youth groups.

While the foreign ministers conferred in Berlin, German congregations prayed that they might achieve lasting results.

The Berlin III radio station (Soviet zone) is to broadcast radio services under the leadership of a pastor appointed by the church. Heinz Wagner of Leipzig will be the preacher.

A few of the young men who went from East to West Germany for their theological study are now being permitted to return and accept pastorates in the Soviet zone. This marks a change of attitude on the part of authorities.

Every month the Protestant Relief Service for Internees sends 8,000 parcels containing food, shoes and clothing to men and women held as prisoners in the Soviet Union, Poland and Yugoslavia.

GERMANICUS.

McIntire Carries Discord to Chile

At 'Congress' in Santiago He Attacks the Main Protestant Groups as Corrupted by Modernism

SANTIAGO, CHILE, Feb. 18.—In January Carl McIntire of the American Council of Christian Churches came to Chile for the "second congress of the Latin American alliance of Christian churches." Invitations to attend the congress had been sent to all Protestant denominations and groups in Chile. They announced that Dr. McIntire would discuss the new version of the Bible "translated into English by a committee most of whose members deny the deity of Christ, the inspiration of the Scriptures and other essential doctrines." They also said he would deal with "methods and means of modernist penetration into Latin America." As it turned out, the main denominations in Chile and their 500,000 members simply ignored the "congress." Its meetings in an out-of-the-way theater in Santiago were attended, however, by 65 delegates. Of these, 25 came from Chile, 25 from Brazil, 7 from Peru, 2 from Bolivia and 6 from the United States. The Chileans were mostly members of a recently organized "national Presbyterian" group which has about 500 adherents.

Denounce Prominent Protestants

The 65 delegates spent their week at the "congress" listening to Dr. McIntire castigate John R. Mott, E. Stanley Jones and G. Bromley Oxnam (all Methodists) as "heretics and pro-Communists," and denouncing most of the Protestant denominations in Chile. They drew up a statement (which was later printed) condemning communism and attacking certain leaders of the World Council of Churches who they said "propagate the thesis that communism has its roots in the teachings of Jesus and of the primitive church." They declared that communism "finds its way into religious circles under the mask of liberalism and academic liberty." The statement concluded: "We therefore warn all believers and all governments that they must make a clear distinction between Evangelicals who are fundamentalists and faithful to the word of God, and modernists who weaken the Christian faith in favor of communism."

Evangelists Draw Huge Crowds in Santiago

While the "congress" was in session, Evangelist and Mrs. T. L. Osborn of Tulsa, Okla., were conducting a monthlong evangelistic and faith healing campaign in the military stadium in one of Santiago's great parks. The military commander had granted use of the stadium. Although it seats only 10,000, at least 15,000 people crowded in each night, occupying all standing room available. On the closing day, around 75,000 Evangelicals paraded through the principal streets of this capital city. The governor of the province offered complete cooperation to the Evangelicals for the series of meetings, and the military commander expressed the hope that they would use the stadium each summer for similar affairs. All the Protestant churches in Santiago have received new adherents and members as a result of the campaign. Mr. and Mrs. Osborn are now holding meetings in other cities in Chile, with encouraging results. They are accompanied by Mr. and Mrs. Roberto Espinoza of Los Angeles, who act as interpreters. Just before they came to Chile, the evangelists were forced to cancel a proposed three-month campaign in Asuncion, Paraguay, on direct orders from the president of the country.

Protestant Training Schools Increase in Number

The increase in number of new Protestant groups coming to work in Chile is evidence of the considerable religious freedom which prevails here. Another evidence of this freedom, as well as of the need for better trained leaders, is the number of Bible training institutes in operation. Besides the established theological schools such as those supported by the Methodists and Southern Baptists, new training institutes have been opened by the Assemblies of God and by the Evangelical Apostolic Church. The Christian and Missionary Alliance operates a Bible Institute in Temuco, and the "national" (fundamentalist) Presbyterians have one in the vicinity of Quinta, in central Chile. Meanwhile, an interdenominational theological seminary is being established in Santiago.

And So Forth

Throughout Chile there is a strong revival of teacher training enterprises. This summer, special university courses were offered during January in Antofagasta, Santiago and Valdivia; they attracted not only Chilean teachers, but men and women from other South American countries. There were also six-week courses for secondary school teachers, and graduate schools for those teaching in primary grades. Altogether, 10,000 teachers were enrolled in these schools.

Chile's great problem remains the shortage of schools, particularly on the primary level. Education gets only 14 per cent of the national budget; ahead of it come economic development, with 28 per cent, and defense, with 18 per cent.

Two modern catechisms prepared by two Spanish Jesuits and printed in Spain are being widely circulated in South America. They define Protestantism as a "heresy founded by a proud, corrupt and apostate priest." On freedom of conscience, they proclaim that man is free only to profess the one true religion, that of the "Roman and Apostolic Catholic" faith.

Two American couples have arrived in Santiago to lay foundations for work in several sections of Chile by the "General Assembly of Regular Baptists in the U.S.A." They express dissatisfaction with the type of work being done here by missionaries of the Southern Baptist Convention.

PEDRO ZOTTELE.

Catholic Membership Increases In England, Wales

Roman Catholic membership in England and Wales increased by 60,100 during 1953 to bring the total to 2,939,900, Religious News Service reports. The number of churches increased by 14 to 2,909; private chapels by 10 to 298; convents by 12 to 1,113. Adult conversions totaled 11,532, a gain of 172 over the previous year's figure.

Join to Improve Negro Housing

Pittsburgh Construction Project Seeks to Break Stranglehold of Slums—Hold Brotherhood Events

PITTSBURGH, Feb. 26.—Banking, construction and federal government officials have joined forces to break up the slum imprisonment of Negroes in this community. Announcement that the Mellon National Bank will invest $1 million dollars in a pilot project to build at least 100 new homes for Negro occupancy and ownership has broken the bottleneck of private financing. Partners in the project are the Home Builders Association of Metropolitan Pittsburgh and the Federal Housing Administration. Houses selling for under $15,000 each will be spotted on vacant lots in residential areas. Of the thousands of new residences constructed in Pittsburgh since the end of World War II, fewer than 100 have been for Negro occupancy. . . . Another step toward slum elimination is provided in an ordinance now before the Pittsburgh city council. The new housing code it proposes would impose strict requirements upon landlords and property owners to meet minimum standards of safety, sanitation, light, ventilation, heating, room dimensions and family use. It is reported that at least 60,000 dwelling units would be substandard under this legislation. The code was drafted by the Pittsburgh housing association.

Many Events Emphasize Brotherhood

Sparked by the local unit of the National Conference of Christians and Jews, several outstanding civic and religious events have marked February as "Brotherhood Month" here. Jackie Robinson, Brooklyn Dodger baseball star, came for a "brotherhood in sports" luncheon sponsored by the junior chamber of commerce. The race relations commission of the local council of churches held its sixth annual interdenominational and interracial service of community worship Feb. 14 in Soldiers and Sailors Memorial hall, with an address by William J. Faulkner, pastor of Park Manor Congregational Church, Chicago, and music by a 200-voice interracial choir. Attendance was estimated at 1,500. The Christian youth council of Allegheny county arranged a "United Nations" social and discussion program for foreign exchange students in colleges and universities of the district. Numerous exchanges of pulpits and choirs were arranged by clergymen of Negro and white congregations, and in some instances with rabbis. Officers and directors of 11 religious and civic agencies were guests at a dinner last night at which they discussed their community and organizational responsibilities in human relations under the guidance of Charles E. Hendry of the University of Toronto.

Pennsylvania Council Elects Pittsburgh Layman

In its 43rd annual meeting at Lancaster Feb. 3, the Pennsylvania council of churches elected as its first lay president one of Pittsburgh's "leaders of tomorrow" as

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chosen by *Time* magazine. He is Herbert E. Ransford, 37, partner in a manufacturers' agency and an officer of Baldwin Community Methodist Church. Mrs. Charles E. Manwiller, also of Pittsburgh, was named president of the Pennsylvania council of church women. The state council reviewed extensive plans for beginning new work or enlarging activities in the fields of institutional ministry, field strategy and survey, and public relations.

Divorce Rate Rises In 1953

The annual report of the prothonotary's office indicates that the divorce rate in Pittsburgh and Allegheny county rose in 1953 to a figure ranking third to the postwar years of 1945 and 1946. Petitions were filed by 3,762 men or women, with 3,214 divorces granted and 18 refused. The others were withdrawn or are pending. This compares with 11,794 marriage licenses granted during the year. Prothonotary David B. Roberts says cessation of the war in Korea is responsible for the upturn in marital complaints.

State Maps Attack On Alcoholism

Plans to combat a growing problem of alcoholism in Pennsylvania have been announced by Earl F. Hoerner, director of the state health department's division of alcoholism. The eight-point attack is based upon the idea that alcoholism is a disease and that the remedy lies in education of the public, orientation of the medical profession and treatment of the victim. Institutes and clinics for these purposes are to be set up at various points in the state. Hospital beds, out-patient clinics and information centers are to be made available. Medical research is to be encouraged. To many citizens this program will seem inadequate because it does not touch the huge and vulnerable state liquor monopoly. It does, however, put Pennsylvania among the states concerned with sick alcoholics.

And So Forth

Conclusion of its 1954 financial campaign on Feb. 9 found the Allegheny county (Pittsburgh) council of churches within $2,500 of its goal of $100,000.

Ralph G. Turnbull will leave the chair of homiletics at Western Theological Seminary here April 1 to become pastor of First Presbyterian Church, Seattle.

Seventy-five years of continuous membership in First United Presbyterian Church, Indiana, Pa., were celebrated by Belle Simpson, 90, two weeks ago. . . . At the time of her death recently, Mary Wykoff, 84, had been a member of Bethel Presbyterian Church, South Hills, for 70 years.

Announcement has been made of the appointment of Paul H. Ackert, minister of Arlington Avenue Evangelical United Brethren Church, as professor of philosophy at Otterbein College, Westerville, Ohio. He will assume his new duties in September.

The death on Feb. 22 of Brother Gouverneur P. Hance, 82, founder and director of St. Barnabas Free Home for Destitute Men and Boys at Gibsonia, removes one of the most colorful and consecrated churchmen of this district. Through faith and persistent work since leaving a department store job in 1896, he created an institution which has cared for more than 4,000 ill and dependent persons. O. M. WALTON.

Welcome More New Australians

Immigration Minister Announces Plan to Admit 100,000 in 1954—Queen Given Warm Reception

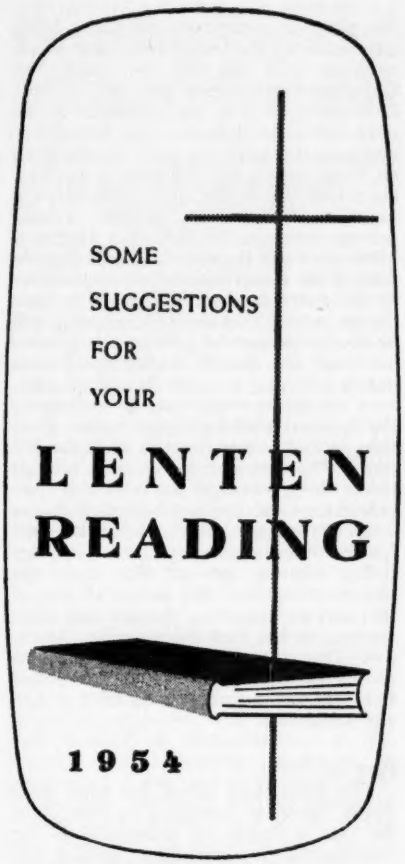
SYDNEY, AUSTRALIA, Feb. 10.—How to help immigrants become an integral part of the Australian community was the main problem discussed by the 250 delegates from religious, cultural, governmental, commercial and industrial organizations who met at Canberra for a citizenship convention Jan. 26-29. Present was a healthy leavening of "new Australians," as our immigrants are called nowadays. After asking delegates to stand and silently ask God's blessings on the proceedings, Sir William Slim, the governor general, opened the convention. He pointed out that to hold this vast continent Australia's greatest need is to increase its white population. "I have no fear for [the nation's] material prosperity," he said. "I hope that in our justifiable triumph over [the material] we shall not overlook the even more important spiritual side." Immigration Minister Holt said that the government will admit 100,000 new migrants in 1954. This will bring our population up to 9 million, of which 1 million will be postwar immigrants. Already "new Australians" are making a substantial contribution to our prosperity; they constitute one-tenth of our productive working force.

Australians Greet Elizabeth II

Sydney had the honor of giving the initial welcome to Queen Elizabeth on her first visit to Australia. The first day, more than 1 million enthusiastic Australians massed along the streets to see her. During the week since she arrived her activities have dominated the newspapers, the radio and the traffic. There is no pageantry such as made the celebration of the coronation such a magnificent spectacle. The queen and the duke of Edinburgh, dressed in ordinary garb, have simply driven from place to place in an open car with a few policemen and officials forming the plainest procession ever. But their mere presence excites crowds to the point of mass hysteria. Elizabeth II has become "all things to all men": to church people, an inspiring religious leader who sets an example by personal dedication to God and her people; to racetrack enthusiasts, an ardent patron of the turf who is knowledgeable about horseflesh; to wives and mothers, one like themselves. The queen is indeed one of us; she crystallizes in her own person our ideal of monarchy and of womanhood.

Church Service Attended by the Queen Avoids the Spectacular

The church service attended by Queen Elizabeth on her first Sunday among us was not a state function; few politicians or officials were present. Conducted by the dean of Sydney in the Anglican Cathedral, it was attended by the regular congregation, by representatives of other Anglican churches, by the archbishops of the Greek and Russian Orthodox churches, and by the heads and lay representatives of the nation's other Protestant churches. (In Sydney An-



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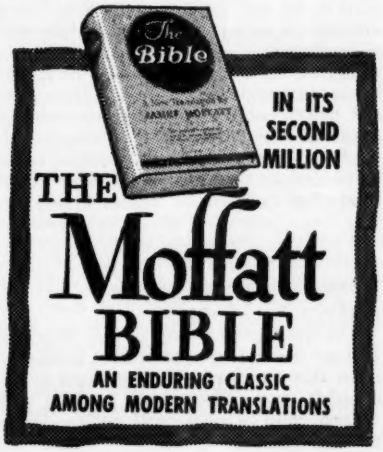

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glicanism is "protestant," though that could not be said of the majority of the Australian dioceses.) The Roman Catholic archbishop had been invited to be present or to send a representative, but he did not accept. The congregation was asked to consider the queen as a fellow worshiper; there were no curtsies or bows. The scripture lesson was read by the duke of Edinburgh and the state governor.

State Plan for Compulsory Unionism Wins Enemies

Although controversial issues in New South Wales have by common consent been held in abeyance during the queen's visit, it is apparent that a storm is brewing over the plan of compulsory unionism being introduced by the state government in accordance with the new law. (See The Christian Century for Jan. 20, p. 86.) Churchmen, led by the president of the state council of churches, have lodged vigorous protest against the plan. Gordon Powell, Presbyterian, has described it as "forging a new link in the chain to enslave the minds and lives of our people." Similar protests have come from leading Anglicans, Methodists and Baptists. A church recently formed by Dutch immigrants has written to the government as follows: "We have the impression that union membership will be used in support of politics of a particular color, and that the leadership of some unions is helping to foster class antagonism. . . . Compulsory unionism is contrary to the spiritual traditions which most of us have carried with us from the Netherlands." Some of the strongest trade unions strongly resent the provision of the act which compels them to accept members they do not want. For instance, the Australian Workers' Union (our largest organization of unskilled laborers) protests that under the new provision that they accept all comers they can no longer bar Asiatics and Communists, as has been their practice in the past. This attitude is particularly annoying to the government, which is conducting talks with union leaders in an effort to iron out difficulties.

And So Forth

The inflationary spiral has been practically halted in Australia; in most states the cost of living (as determined by the commonwealth statistician) remains stationary.

At the annual conference of the Australian Student Christian Movement, delegates vigorously attacked the government's military training scheme. They described the training period as "morally degrading," a "waste of time" and inclined to "lower the prestige of the services." Replying with a defense of the army, the *Anglican* attacked the Australian S.C.M., saying that its "ruling cliques" in the universities are for the most part composed of "misguided if sincere nonconformists among whom are to be found a heavy sprinkling of prigs and 'wowsers.'"

Sir John Teasdale, president of the Australian wheat board, recently advised farmers to cut next season's wheat acreage by one-fifth. Huge surplus stocks in the United States and Canada have created a buyers' market. So our farmers and wheat board officials are saying: "Why grow wheat that Australia can't eat or sell or store? We would be wiser to grow wool and meat." However, politicians and churchmen protest that it would be wrong to grow less food while half the world is hungry, particularly since Australia can produce wheat more cheaply than any of the other major producing countries. FRANK HANLIN.

Third of Finland's Theological Students Are Women

The shortage of pastors in the Church of Finland is reflected in the recent announcement that one-third of the students at the church's two theological faculties are women, most of whom will become teachers of religion.

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Berkeley Divinity School Expands

West Coast Baptist Institution Plans Development to Meet Growing Demand for Pastors

LODI, CALIF., Feb. 23.—Continuing the survey of theological seminaries in this area begun with Pacific School of Religion (see The Christian Century for July 15, 1953), this correspondent presents Berkeley Baptist Divinity School. Faced with the realization that construction of new churches is outrunning the supply of pastors to man them, and that it can produce only about one-fourth of the religious educators demanded of it, this American Baptist institution has set itself expansion goals which would challenge any school its size or larger. Just now building plans are under way to accommodate a prospective increase in the number of students from the present 177 to 300. Scheduled for construction shortly are a dormitory for men, a dormitory for women and a building to provide recreation and dining facilities. The newest building on the campus, the Sandford Fleming library, was dedicated in November. It houses 35,000 books, with room for twice that number. A demonstration of the "family spirit" prevailing at the school came when it was time to move the books to the new building: students formed a "living conveyor belt," and in two hours had transferred all the books from the old shelves to their new home.

'High Academic Standards, Warm Evangelical Spirit'

Pioneering in the fields of counseling, missions, radio and television, Berkeley Baptist Divinity School serves 10 western states but draws some students from as far away as New York. Foreign students are a special concern. At present there are representatives on the campus from Australia, Canada, Germany, India, Japan and the Philippines. Two of those from abroad are assisted in meeting expenses by the rest of the student body. Six missionaries are enrolled for additional study. In recent years Berkeley Divinity has sought to achieve a "blending of high academic standards with a warm evangelical spirit."

Australian-Born President Sets Enviable Record

Since 1937 Sandford P. Fleming has been president of Berkeley Baptist Divinity School. (The new library was named in his honor.) Australian-born Dr. Fleming has degrees from Berkeley and Yale. Since his arrival enrollment has tripled, the faculty has increased in number from 4 to 12 plus several part-time instructors, three new buildings have been constructed and four apartment houses have been purchased to provide living quarters for married students. Dr. Fleming has also served his denomination on a nationwide basis; he was president of the Northern (now American) convention 1948-49.

Faculty Provides National Baptist Leadership

Among Berkeley Baptist faculty members widely known in the American Baptist Convention are Dean Ralph E. Knudson, author of *Christian Beliefs,* a book now in its fourth printing; Maurice P. Jackson, professor of practical theology and counseling; Gordon R. Larson, professor of homiletics; and John W. Bailey, retired New Testament scholar. Robert B. Hannon of Scotland teaches theology. He will shortly be joined by another foreign-born scholar—Reidar B. Bjornard of Norway, who will teach Old Testament. Winfield Edson of Long Beach, Calif., current president of the American Baptist Convention, is a Berkeley alumnus. Berkeley Baptist was the first institution on the west coast to install training facilities for the radio ministry. Mrs. Ada Cralle has been a leader in that training, and has contributed leadership to the entire state in the field of radio ministry.

Earl Lectures, Pastoral Conference Make News

Headline news on the northern California religious scene this week is the 32nd annual Pacific School of Religion pastoral conference and the 53rd annual series of E. T. Earl lectures in Berkeley. Earl lecturers this year are George A. Buttrick, pastor of Madison Avenue Presbyterian Church, New York city, and Roland H. Bainton, professor of church history at Yale Divinity School. Coincident with the lectures and pastoral conference are a number of seminary reunions and interdenominational gatherings on the campus. They draw ministers and other religious workers from within a radius of 1,000 miles.

Northern California-Nevada Church Council Holds Annual Meeting

More than 1,000 persons gathered at the Scottish Rite auditorium in Oakland in January for the annual meeting of the Northern California-Nevada council of churches. Reports of progress were made by Abbott Book, executive director, and Jesse Hayes Baird, president of the council. New executives have been added to the staff this year. Willis E. Wygant, Jr., is in charge of radio and television services. The council sponsors two television programs—"Your Neighbor's Religion" and "Things to Remember," the latter produced under the auspices of San Francisco Theological Seminary—and a radio series, "Faith of Our Fathers." Gerald LaRue is the newest addition to the council's staff. He will serve as director of biblical reading and understanding not only for northern California and Nevada but also for the southern California and Washington councils of churches. Recently church editor of the Oakland *Tribune,* Dr. LaRue will follow up the work done in promotion of the Revised Standard Version of the Bible. Mrs. Vera E. Brooke has joined the council staff as director of Church World Service operations. Franklin Lowney has charge of CROP enterprises, while Martin Strate supervises the Heifer Project for the council. John R. Wilkins, a Methodist district superintendent, was elected to succeed Dr. Baird as council president.

Bishop Tippett Challenges Protestant Individuals

Bishop Donald H. Tippett of the San Francisco Methodist area, who is coming to be recognized as a crusading voice for Protestantism on the west coast, gave the principal address at the annual meeting of

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the Northern California-Nevada council of churches. Speaking on "Our Continuing Reformation," Bishop Tippett declared that his colleague, Bishop G. Bromley Oxnam, "stands in our day as did John Knox before the queen and Martin Luther before Charles V." "The battle is joined between those who believe in a civilization of things and those who believe in a civilization of people," he said. "We need to stand up and be counted individually. . . . People have no right to expect church, conference or synod to stand for great truths unless they are prepared to stand themselves. . . . [We must] be everlastingly protestant. . . . [we must] protest any evil which is undermining the value of human personality." Also on the evening program was Rosa Page Welch of Chicago, who returned last fall from a trip around the world as a "singing ambassador of good will." Earlier that day, Mrs. Welch had addressed the united churchwomen of northern California, challenging them to "work hard to make the United States the kind of democracy we were years ago, and which some have found out we aren't today."

Reports on Visit to South Africa

Just returned from a visit to South Africa, Fr. Raymond Raynes, superior of the Community of the Resurrection in Yorkshire, England, recently addressed the School of the Prophets (Episcopal) in San Francisco. He reported that Anglican activity in opposition to *apartheid* in South Africa has resulted in transfer of control of mission schools from the ministry of health to that of native affairs, whose director can at his discretion close any schools which "teach natives that they are the equals of Europeans." Fr. Raynes says the "conspiracy of silence" in the outside world regarding actual events in South Africa is due to the monopoly of the South African press association, which is tightly controlled by the government.

San Francisco Seminary Dedicates Chapel

San Francisco Theological Seminary (Presbyterian, U.S.A.) at San Anselmo has dedicated a new chapel as memorial to the late George R. Lunn, who had been a pastor, mayor of the city of Schenectady, N. Y., and lieutenant governor of New York state. . . . The Agape Fellowship, established by students and faculty at the seminary to make it possible for some student from the Near or Far East to do advanced work at the seminary, is being administered in cooperation with the ecumenical scholarship exchange program. First recipient of the award is Abdul-Masih Istafanous of Egypt, who is now studying on the campus. . . . Prof. Surjit Singh, a Sikh converted to Christianity in his native India, has begun his work as Jesse Hayes Baird professor of Christian philosophy at the seminary. . . . Irish wit has been added to the faculty with the coming of Prof. David Esler of Northern Ireland, who will teach the art of preaching.

And So Forth

Advances for the past eight years in the work of the Protestant Episcopal missionary diocese of San Joaquin have been reported by Bishop Sumner F. Walters. Thirty-seven new buildings (churches, parish houses and rectories) have been erected at a cost of over $1 million; baptized membership has grown from 4,500 to 11,000, communicant membership from 3,000 to 7,000; the number of church school pupils from 900 to 3,500.

Theodore R. Leen, formerly associate secretary of evangelism development for the United Christian Missionary Society, has succeeded Wesley P. Ford as executive secretary of the Northern California Disciples of Christ convention. Dr. Ford has gone to the pulpit of Central Christian Church, Pasadena.

Prof. Ralph Hyslop will return in March to his duties on the faculty of Pacific School of Religion after spending a sabbatical leave working with the World Council of Churches in Geneva.

In a four-day drive last fall, Lodi churchmen assembled a carload of grapes for CROP (Christian Rural Overseas Program). The grapes were sold for $1,400.80, which was used to buy exportable items.

ERNEST M. FOWLER.

Swiss Look to Evanston

Churches Announce List of Delegates—Ecumenical Committees Active

CELIGNY, SWITZERLAND, Feb. 17.—Switzerland's delegates to the World Council of Churches' General Assembly in Evanston have been appointed by the executive council of the Swiss Federal Council of Churches, after consultation with member bodies. They are Alfons Koechlin, Henri d'Espine, E. Ferrari, A. Kuenzi and Pastor ten Dornkaat, for the Reformed churches. Dr. Sigg of Zurich will be the delegate of the Methodist Church. Dr. Koechlin, pastor of Martin's Church in Basel and chairman of the synodical council of the cantonal church of Basel, is one of Swiss Protestantism's most prominent leaders. He is also a member of the World Council's central committee and serves as chairman of the department of interchurch aid. Prof. d'Espine, a member of the theological faculty at Geneva and of the faculty of the Ecumenical Institute here, is on the World Council's Faith and Order commission. Pastor Ferrari is a member of the executive council of the Swiss Federal Council of Churches, director of press and radio for the cantonal church of Vaud, and editor of *Semeur Vaudois*. Dr. Kuenzi, a lay member of the cantonal church of Berne's synodical committee, is a professor at the College of Bienne. He has served as chairman of the Swiss Association of Secondary Schoolteachers. Pastor ten Dornkaat, a member of the ecumenical committee of the Swiss Federal Council of Churches, wrote his doctor's thesis on "The World Council of Churches and Social Problems."

Many Will Also Attend World Alliance Meeting

Switzerland will also send to Evanston three consultants, two youth delegates and four visitors. Consultants are Prof. Adolf Keller of Zurich; Dr. Kaegi, professor of international law at the University of Zurich who serves the Swiss churches as chairman for international affairs; and Georges Lombard, a banker and prominent layman from Geneva. Youth delegates will be M. Robert Hasler of Avenches and

Gerhard Mayer of Birsfelden, both theological students. Official visitors will be Marga Gührig of Zurich, representing the Swiss Protestant women's association; Armin Byland, layman who is German-speaking secretary of the Federal Council of Churches; and Pastor W. Schmid of Basel, a graduate of Union Theological Seminary, New York city. Most of the delegates will also attend the assembly in Princeton of the world alliance of Presbyterian churches. The delegation to Princeton will be led by Pastor Dominicé of Geneva, chairman of the alliance's eastern section, editor of the new liturgy adopted by the cantonal church of Geneva and an authority on the history of Calvinism.

Swiss Churches Maintain Autonomy

The organization of the Swiss churches resembles that of the government of this country, with cantons exercising considerable autonomy. Each cantonal church is sovereign in its own area. There are many points of difference among the various cantonal churches. For instance, in the Geneva church there is complete separation from the state, but in Zurich, Berne and Lausanne such separation does not exist. All the bodies, however, are united loosely in the Swiss Federal Council of Churches, which meets annually to discuss common problems and receive the report of the executive council which meets monthly in Berne. That council is made up of seven members and two secretaries. It has the responsibility of acting for all the churches in the areas of ecumenical affairs, relations with the federal government and supervision of Swiss congregations abroad.

Swiss Protestants Meet To Discuss Theme

For the past year, the ecumenical committee of the Swiss Federal Council of Churches has been informing member churches of matters to be dealt with at Evanston, and the theological committee has issued reports on the general theme. The cantonal churches of Zurich and Geneva have set up special committees to prepare for the assembly, and to inform local congregations about the matters to be discussed there. In November delegates from all the churches, plus a number of specialists, gathered at Berne to study the general theme, "Christ the Hope of the World." Prof. Karl Barth of the University of Basel gave the principal address on the theme. Other experts spoke on the six subsidiary themes. The Berne meeting gave considerable impetus to discussions of Evanston throughout the country. Men's groups, special commissions and pastors' associations are now engaged in regular study and discussion of the general theme. In Geneva, a recent week-end was given over to study of Protestantism and social welfare; the principal speaker was a pastor who is working in a factory near Paris. During the Week of Prayer for Christian Unity, many ecumenical services were held throughout the French- and German-speaking parts of the country. For the first time, youth leaders of the various Protestant movements in the country held a general meeting, at the famous Vaumarcus camp on the shore of Lake Neuchatel. "Jesus Christ, the Hope of the World" was the central theme of their discussions.

ARNOLD L. MOBBS.

Encourage Bible Study in Britain

Mass Meetings Launch Observance of Societies' 150th Anniversary— Anglicans Set Pensions

LONDON, Feb. 25.—More than 160 cities in the British Isles are cooperating in a "Bible Speaks Today" campaign which will culminate in the 150th anniversary celebration of the Bible societies of the world. (The first Bible society was established in London in March 1854.) During the past three months mass meetings have been held in many centers, and 100,000 commemorative booklets have been distributed. It is reported that parishes and congregations are giving greater attention to Bible study than formerly. The central aim of the campaign is to stimulate the churches to take the Bible seriously as a book with a message for the modern world.

Anglicans Plan Pension of $900 for Clergy

The Church of England has decided to guarantee a pension of about $900 annually to its clergy after they reach the age of 70. Of this sum, around $120 will come from the retirement allowance to which every citizen is entitled under the national social security plan. The balance will come from Anglican funds. The church will set aside about $2.5 million each year until 2,000 A.D. to finance the scheme; it is thought "not wise to look beyond that date in this atomic age." In 10 years' time, 4,000 clergy will be entitled to draw pensions under the proposed plan. One serious problem retired ministers face is that of housing. Most of them have houses provided during their working years, and so have no homes of their own. The church is currently adapting a number of country houses as residences for retired clergy.

U.S. Navy Personnel Worship In British Church

Since December the United States navy has sponsored worship services at historic King's Weigh House Church in Duke St., London, just off Grosvenor Sq. where the American embassy is located. The Sunday morning services are held at 12:15, so the English Congregational service can be held at its usual time. The Americans appreciate the Congregationalists' loan of this pleasant building, with its odd horseshoe-shaped gallery. They come in considerable number, even though they live in widely scattered parts of the city. Usually not fewer than 100 navy men and their wives, WAVES and civilian employees of the American embassy attend the simple Protestant service. The church has had many famous ministers in the past, including Thomas Binney, John Hunter and W. E. Orchard. Its present pastor is C. M. Coltman.

Southern Rhodesia Bishop Deplores Racist Stand

Anglican Bishop Francis Paget of Southern Rhodesia has rebuked European members of his church who refuse to accept holy communion at the hands of African priests. At a recent meeting of his diocesan

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synod Dr. Paget said: "If all our European communicants were prepared, as they should be, to accept the ministrations of our African as well as of our European priests and to recognize them as [of] one fellowship regardless of race, it would be much easier to meet the needs of our people." Of the 48 priests in the diocese, only 16 are African; 5 others are due to be ordained this year. Bishop Paget said the larger number of European priests is due to the "reluctance and even resentment of so many of our European members to accept holy communion at the hands of duly ordained priests of the African race." He warned the European community that if it wanted European priests, it would have to give more generously to church funds to provide the extra resources. But his main criticism was directed at the attitude toward race displayed by some European church members.

Brighton Union Church Calls H. A. Hamilton

One of Congregationalism's great provincial "preaching centers"—Union Church, Brighton—is to be served by Herbert A. Hamilton, who is resigning as principal of Westhill College, teacher training institution in Birmingham, to return to the preaching ministry. This church in the famous seaside town 50 miles from London has had a series of famous ministers—such as R. J. Campbell and Rhondda Williams—and is still of considerable importance in the life of the denomination. Mr. Hamilton was formerly youth secretary for the Congregational Union of England and Wales. He worked out the "family church" plan which has revolutionized children's work and worship in many churches. A preacher of winsomeness and charm who knows how to present his message effectively, Mr. Hamilton brings wide gifts and experience to this famous pulpit.

And So Forth

The Friends' Service Council of England has given $1,800 for the purchase of radium to be used in gynecological clinics in Macedonia.

John Knowes of Tullylish, Banbridge, has been named moderator-elect of the General Assembly of the Presbyterian Church in Ireland.

As a part of its plan for intensive book distribution in central Africa, the United Society for Christian Literature is opening a new African headquarters at Lusaka, in Northern Rhodesia.

CECIL NORTHCOTT.

Brethren Youth Visit Capital, U.N.

Early in February the fifth annual Church of the Brethren "youth seminar" was held in Washington. Some 250 young people accompanied by 25 adult counselors came to the capital by chartered bus, private auto and train from Colorado, Illinois, Indiana, Iowa, Kansas, Maryland, Michigan, New York, North Carolina, Ohio and Virginia. They called on legislators, and visited sessions of Congress and congressional committees, the state department, foreign embassies and the White House. Then they went to New York for a visit to the United Nations. The annual seminar is sponsored by the Church of the Brethren's social education and youth departments.

Churches Unite In Brotherhood

Minneapolis Methodists Ignore Color Bar—Honor Secretary Whose Work Built State Church Council

MINNEAPOLIS, March 2.—Two Minneapolis Methodist congregations merged their services, including their church schools, on Race Relations Sunday. The choirs of Border (Negro) and Wesley (white) churches joined at two morning services, ushers from both congregations served together, and Charles Sexton, Border minister, preached. On the same day Carl T. Rowan, Negro author, staff writer for the *Minneapolis Tribune* and president of the local Urban League board who was named as one of the 10 outstanding young men in the country during 1953, addressed the 11th annual interracial service sponsored by the League. More than 500 neighborhood "friendship parties" were held in Minneapolis on Feb. 23 as part of Brotherhood Week observance. Each party brought together 8 or 10 persons who tuned in a radio-television program put on over six Twin Cities stations.

Secretary Stright Is Honored

Four hundred churchmen honored Hayden L. Stright, for 25 years secretary of the Minnesota council of churches, at the annual meeting of that body. Diners were told that all but $1,900 of the $50,000 Stright anniversary fund for retiring the debt on the Minnesota Protestant center here had been raised. The $150,000 center is operated by the state council of churches and houses a half dozen denominational and other headquarters. Mr. Stright was largely responsible for obtaining the center. At the dinner a playlet recalled episodes in his life; one told how, when he worked for the council during the depression, he had to live in a pup tent pitched in a cow pasture because he had no money for rent. At the conclusion of the playlet, Mr. Stright was presented with an automobile. A. R. Anderson, lay member of Fairmount Methodist Church, was elected president of the state council, succeeding Howard J. Conn, pastor of Plymouth Congregational Church.

Editors Report Churches Dying in Russia

Dean Schoelkopf, editor of the University of Minnesota daily, was one of seven American student newspaper editors who spent three weeks in the Soviet Union recently. Schoelkopf reports that when the editors asked Russian students about the church, they were told that it will "wither away and disappear as the older generation dies off." "No good Communist would go to church," the Soviet students said. The student editors saw many churches in Russia, but most of them were closed. "Sometimes we would see a family wash hanging on a church balcony, evidence that some family was using the church for a residence," Schoelkopf reported. He attended a Christmas service in Tbilisi, Georgia, on Jan. 6, and a New Year's service on Jan. 13 in Kiev. Both were in Russian Orthodox churches, which were well-filled, mostly

with older people and women. At Karkov University, the student editors were asked if they believed in God. "When three members of our group said Yes, the 300 Russian youths remained silent," Schoelkopf reported. "When one said No, they applauded."

Billy Graham Spurns Millions

When Evangelist Billy Graham sailed for England to conduct a crusade there, he was accompanied by Paul S. Rees, pastor of First Covenant Church, Minneapolis, and president of the National Association of Evangelicals. Dr. Rees is to speak to ministers and college groups and preach in churches of the London area during the crusade. George Wilson, secretary-treasurer of the Billy Graham association, which has its international headquarters here, has said he was to blame for use of the word "socialism" in the association's 1954 calendars, which created an uproar among members of the British Labor party. Mr. Wilson said the word was used inadvertently instead of "secularism." The calendars said that "what Hitler's bombs could not do, socialism, with its accompanying evils, shortly accomplished" in demoralizing Britain after the war. Earlier, it was learned here that Mr. Graham has turned down a $1 million-a-year contract to become a radio and television entertainer for the National Broadcasting Co.

Decline to Approve Birth Control

The Church Council of the 900,000-member Evangelical Lutheran Church refused to approve a report favoring planned parenthood "in the name of the American Lutheran Conference." The report had been submitted by the commission on social relations of the conference, to which the E.L.C. belongs. It is understood that some members of the council feel that Lutherans should not make pronouncements on subjects "for which there is no clear scriptural guidance." However, the council did authorize appointment of a committee to prepare material on marriage and parenthood for E.L.C. members. The council nominated Alvin Rogness, Sioux Falls, S. D., pastor, for president of the denomination's Luther Theological Seminary in St. Paul, succeeding T. F. Gullixson, who is retiring.

And So Forth

Reuben K. Youngdahl, pastor of Mount Olivet Lutheran church, Minneapolis, and Melvin A. Hammarberg, pastor of Arlington Hills Lutheran church, St. Paul, have returned after a six-week visit to 20 European, Middle East and African countries. The first Sunday after Dr. Youngdahl's return, Mount Olivet broke ground for a church school addition.

George S. Siudy, Jr., for six and a half years pastor of First Congregational Church, Minneapolis, and one of the city's most active ministers, has resigned to become pastor of Edgebrook Community Church, Chicago.

Members of the Greenleafton, Minn., Reformed Church helped finance a $200,000 church by selling more than $16,000 worth of blood to Mayo Clinic in Rochester.

Bernhard W. Anderson, Biblical scholar from Colgate-Rochester Divinity School, will lead the "faith in action" conference at Carleton College, Northfield, on the theme, "What Is Truth?" Carleton students have prepared a Lenten devotional booklet for distribution to 314 colleges that have United Student Fellowship groups.

Concern for the difficulties involved in ministering to scattered people in the upper great plains area was expressed by more than 100 laymen and pastors attending a workshop Feb. 24-26 at Hettinger, N. D. Among suggestions made at the workshop, sponsored by the National Lutheran Council's rural church program, were that parishes be realigned, that greater use be made of radio facilities, that the need for flexibility, adaptability and anticipation be recognized, and that a more realistic approach be made to pastors' salaries, housing and transportation.

William Hinton, former UNNRA worker recruited by the Church of the Brethren who worked as a tractor technician in China 1947-53, told Minneapolis audiences recently he believes the United States should recognize and trade with the new Chinese regime. That government is here to stay, he said, and the United States "can't make it disappear by ignoring it." Hinton spoke at the Wesley student foundation under auspices of the Minnesota Fellowship of Reconciliation, and at the Minneapolis Friends Church.

WILLMAR L. THORKELSON.

Open New Protestant Churches In Fiji, Samoa, Tonga

Three big Protestant churches have recently been dedicated in the Pacific island groups of Samoa, the Fijis and the Tongas. Nearly 12,000 persons attended the ceremony dedicating the "mother church" for Samoan Methodists in Apia in October. Earlier in the year a new 3,000-seat Methodist church, said to be the largest in the southern hemisphere, was opened at Tongatabu in the Tongas. In May, Holy Trinity Cathedral in Suva was consecrated to serve the Anglican diocese of Polynesia. The three island groups constitute one of the world's most Christianized areas.

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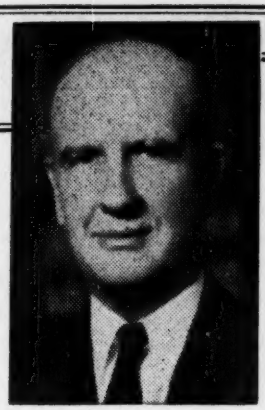

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Clarence E. Macartney recently retired after 26 years as the beloved pastor of First Presbyterian Church, Pittsburgh, is famous the country over for his vivid, powerful biblical preaching.

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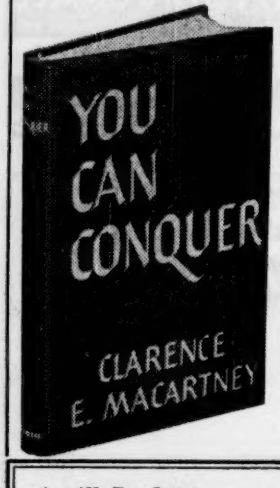

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